

# SPIRITUAL TELEGRAPH

## FAIRESTIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con., on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

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It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth, and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

### EARLY FACTS OF SPIRITUALISM.

#### NUMBER THREE.

We desire to preserve in these pages, a transcript of several articles upon the early facts and phenomena of Spiritualism, which were written before the SPIRITUAL TELEGRAPH was instituted. They originally appeared in the columns of the *New York Tribune*.

[From the N. Y. Tribune of Oct. 30, 1851.]

#### SPIRITUAL MANIFESTATIONS.

DEAR SIR: On the evening of the 21st of May last, fifteen or twenty persons met at my house, among whom were four mediums. Of the persons present I am at liberty to give the names only of Judge Edmonds, Dr. and Mrs. Gray, E. B. Fowler and sister, Mrs. Fox and daughters, Messrs. Gordon and Cooley, Josiah Partridge and my family.

We were requested by the Spirits to play upon the piano, and while one of the gentlemen was playing, and the Spirits beating the time by raps, Mr. Gordon was put into the mesmeric or trance state, without any intervention on the part of any person present, and said: "And again thou hast approached me, and brought messages from the Spirit land. Behold the countenance of that shadow (pointing to my brother's portrait,) the form that sat for that is here." My brother through him then said to me: "I am often with you to impress you. Seek to attain knowledge and wisdom, and you will be aided by the Spirits. I longed to see my dear friends once more before I took my departure, but my time had come. Tell them to rejoice that the earth is not the resting-place of the soul, for the Spirit dwells in Heaven above. The change from that state of existence to this was one of great joy. For a long time I could not realize my situation, but at length I saw the beauties and glories of the spheres. I awoke in bliss. Mourn not my departure, for it was a glorious change. . . . The Spirits' directions to their friends on earth is, that they should dwell harmoniously together. Follow the example of Christ, for it will do you good." The seer observed two little children approach, and called them by name, and then added: "My mission is to educate the children as they join the spheres. Spiritual attractions have been my study, and the minds which are impossible I will try to impress with truth. Fear not to do good in preaching the immortality of the soul, and the visitation of the Spirits. Strive to gain the victory over theological theories and superstitions of past ages, which must fall, and priests and demagogues must be laid aside for the pure influx of the Holy Spirit." After a pause in profound silence, he said in a low, gentle tone: "Sing, hark! hark! Angels are whispering, are whispering to me," etc.

At this stage, Mr. Gordon was impressed to come and sit by me at the table, where I was writing down the communications, and took my pencil and wrote: "The blessed Spirits, the angels, are with you; fear no harm."

This appeared to me to be communicated by another Spirit,

and I asked, "Who says this?" The medium wrote the name, "Miranda." I said, "Miranda; who is she?" to which he replied in writing, "A cousin; have you forgotten me? Believe me, we parted to meet again, cousin Charles." This cousin left the form in Boston about thirteen years since, and, to my shame, I confess that she had passed from my recollection, so much so, at least, that I had never, up to that time, asked to communicate with her, or even asked a question about her, or thought to put her name upon any list I had ever made of deceased friends; neither had I ever spoken her name or thought of her while in communication with Spirits; and I am sure that neither Mr. Gordon nor any other persons present, except my brother and my wife, knew her, or that I ever had a cousin by that name. And when her name was given, I did not think it belonged to a relation, until I asked the question, and she said, "Have you forgotten me, cousin Charles?"

While these things were going on, sounds were occasionally produced on the door and sides of the room, apart from any person, as loud as could occur from a violent pounding with a man's fist. The table at which I was writing was several times moved. A chair which stood outside of the circle and several feet from any one, was moved up to us and moved back again, laid upon its sides, etc., etc.

Judge Edmonds had then been engaged two or three months investigating the subject of spiritual intercourse. He had been very skeptical, and had asked for proofs, not only that these things were super-terrestrial, but proofs of the identity of those who professed to speak to him from the Spirit-world. He had refused to name what proofs he wanted, because that would be telling them what to do. The Spirits, however, had finally promised him proofs that should be entirely satisfactory. And it seemed as if this evening had been selected for the purpose of producing those proofs.

At about this stage of the proceedings, a suggestion was made to darken the room, to enable us to see the lights which are sometimes produced by the Spirits. We accordingly did so; and the lights which had been desired, were at different times and in different places seen, sometimes resembling phosphorescent flames, occasionally forming luminous clouds moving about the room; sometimes they appeared like bright, glistening stars, and at other times like sparkling crystals or diamonds, etc. Physical manifestations increased in variety and force, and continued for three hours, during the whole of which time the Judge seemed to be in the possession of the Spirits. Many things occurred to him (which he mentioned) that he alone could be conscious of, though we could perceive that something extraordinary was going on with and around him. Many things, however, occurred, which all could witness, and did.

The card table before mentioned began to move with vio-

lent force from one side of our circle (which was large) to the other, rocking, and raising up and coming down, and finally the leaf was shut up, the cover turned round to its place, the table was gently turned upside down, and laid at our feet. In this manner myself and others took hold of it, and ascertained its position; and after a short interval it was turned up, the leaf opened, and the table placed as before. A chair, which stood outside of our circle and several feet from any one, was suddenly moved up to the circle and back, rocked, and finally, with great rapidity, conveyed from one end of the room to the other, winding its way among the people who sat there without touching them, and yet at times passing with fearful rapidity within an inch or two of our persons.

We were touched on different parts of our persons, simultaneously, as by a human hand, so distinctly that its size and temperature could be felt; and this was repeatedly done to different persons under circumstances in which it was not possible that it was done by any one in the form. Mr. Gordon was required to go into a closet, and the door was shut by some invisible power.

Some of the party, among whom was Judge Edmonds, were requested to go into another closet from that where Gordon was, where there was a guitar, bass viol and violin, all of which were played upon separately at first, and finally all together, in marked time, which was beat out by raps, sometimes upon the viols, floor, ceiling, etc., the bow often touching the persons there.

Afterward, the bass viol and violin were raised above their heads and out of their reach, (except one end, which sometimes rested on their hand, head or shoulder, often changing,) and in this position they were often played and rapped upon as by human fingers, and the time marked as before.

A dinner bell on the shelf was raised up, and rung over their heads, then taken out into the parlor and carried round the room, ringing over the heads of fifteen or twenty persons sitting in the circle there, and then into the adjoining parlor, (where there was no person,) and carried nearly its length and dropped on the floor some fifteen or twenty feet from any human being. Another small bell was taken off the shelf, rung, and placed into and taken out of the hands of several persons. A pocket handkerchief was taken from the Judge's pocket, and tied into many knots, and put back again; a table-brush was taken from the shelf and put into the hands of several persons successively and then taken out again, and their hair brushed with it.

Such things, I repeat, went on for a period of about three hours; and when it was asked, "Why are these strange things done?" it was answered, "That you may know it is super-terrestrial, and not the work of mortal hands."

CHARLES PARTRIDGE.

#### WHO ARE THE PEOPLE'S TEACHERS?

EDITOR OF THE SPIRITUAL TELEGRAPH—Dear Sir: Among the immense varieties of professedly religious human nature which my erratic but wide sphere of observation presents me with, permit me to offer you the accompanying correspondence, as a very fair sample of many at least, if not all, of the people's religious teachers, or "soul-shepherds," in those remote districts where the opportunities for self-culture and mental individualization are less abundant than in the large cities of the Union. I present you with these letters in no uncharitable or vindictive spirit, but rather as a duty which every honest person owes to that world in which they are laboring to disseminate a doctrine opposed to existing forms, and in the belief that no arguments could more forcibly illustrate the necessity there exists for some fresh doctrine, than this choice specimen of Christianity. I must add, however, that my experience furnishes me with many far more striking evidences of a similar "fiery" zeal for the "honor and glory of God," but I have too long omitted to take notes of them, and am only now induced to begin doing so because Spiritualism has the faculty of externalizing them in such numbers that it really compels them to assume the exact position we need—namely, a practical proof of the urgent necessity there exists either to make people their own priests and let every man be taught of God, or, if they must continue to have teaching at all, to substitute *Christ* for *Christianity*.

On Thursday last, Sept. 15, I lectured at the request of the friends of Spiritualism at Bellefontaine, Ohio. The subject of

the discourse, contrary to my usual custom, was not selected by the audience, but by the Spirits who controlled me, and the main topic was the origin and nature of the witchcraft, sorcery, etc., denounced in the Bible, together with the strong line of demarcation which exists between the practices of magicians, etc., and the natural influx and efflux of spiritual gifts. After the lecture, many of the audience commented with great satisfaction on the singular fact that the lecture was an entire refutation of a most intolerant and abusive sermon which had been leveled at Spiritualism the Sunday previous, by a preacher in that village, in which, apart from personal and often vulgar abuse, the main arguments against Spiritualism consisted in a denunciatory interpretation of the very passage which had illustrated my own lecture. As my audience knew that I, a stranger, must have been ignorant of these circumstances, they congratulated themselves on the timely defense thus brought to bear without human contrivance; and the next morning furnished me with numerous quotations from notes which some among them had taken of the *Christian* gentleman's discourse, and the correspondence that had ensued therefrom. The notes are too copious for me to transcribe in full, but their tone may be gathered from the letter which will follow. Suffice it to say, he commenced by stating that he "did not know what Spiritualism was, but he knew what it wasn't." He informed his hearers that the Devil was a Spiritualist, and in contradiction of his first statement of ignorance as to its nature, added, "that it was a blotch upon nature—something outside of it," "independent of it," and in order to explain who was strong enough to make something by way of addition to God's work of nature, stated that "Evil Spirits may bring out what Nature could not bring out herself." Query: Who made the Evil Spirits? If God, how came he to make beings stronger than himself? If not God, will the reverend gentleman please to explain who is this second and doubly-powerful Creator? It would be too puerile a task to follow this man through his tirade, the childishness of which may be gathered from such remarks as these: "Spiritualism is nothing," "Spiritualism is part scum, part religion; half horse, half alligator." "Mediums are men possessed with evil Spirits." [Query: What Spirit possessed the reverend preacher?] "Spiritualists are nearly all maimed; he (the Rev.) hardly ever saw a sound one." "It ignores Christ; ignores love; wishes to tear down the churches—hew off the ministers' heads, and kick them; cares nothing for God, Jesus, or human rights; never prays, is no use to any one, is so undignified—so common; destroys what little sense Spiritualists have," etc., etc., with quite sufficient to prove that the speaker did not know the first letter of Spiritualism, although it equally proves his daring disregard of truth for making such assertions without authority. The challenge contained in the address will be found embodied in the following letter, as well as the *manly* and *logical* way by which such men redeem such over-bold challenges:

[Copy of a letter addressed by Mr. Miller, of Bellefontaine, Ohio, to the Rev. Mr. Schindler, Lutheran Minister.]

BELLEFONTAINE, OHIO, Sept. 5, 1859.

MR. D. SCHINDLER—Kind Sir: I was present on last Sunday evening, and heard your discourse on the subject of modern Spiritualism, in which you used the following language:

"I challenge any Spiritualist to prove it true, either from the Bible or any other source." \* \* \* "I have offered them [the Spiritualists] fifty cents for every passage brought from the Bible proving it."

Now sir, if by this declaration you mean to invite a discussion on the subject of Spiritualism, I most cordially accept the invitation. Please inform me of your wishes, and believe me,

Yours for the truth, JOHN MILLER."

[Copy of the Rev. D. Schindler's answer to the above.]

BELLEFONTAINE, LOGAN CO., O., Sept. 5, 1859.

"MR. MILLER: Your little note has been duly received. In reply, I would say that you are unworthy of notice in the way you have specified. It would be indeed too much of a condescension for me to meet a sickle old man in debate. Let me earnestly exhort you to repentance and faith in Jesus Christ. What a pity that a gray-headed old man like you should be spending your last days in the infamous nonsense of modern Spiritualism, 'giving heed to seducing Spirits and doctrines of devils.' That Jesus Christ, whom you bitterly oppose, is the only hope left you, 'for other foundation can no man lay than that is laid, which is Jesus Christ.' And if you will persist, sir, in fingering the bones of the dead, and

conjuring the Spirits of the dead, then your necromancy perish with you. Now, sir, when you get this, just bow down and pray to God for protection and mercy, if there is yet mercy for you.

Your well-wisher,

DAN'L SCHINDLER.

"Memorandum.—The above is a copy of a letter addressed to Mr. John Miller by Mr. D. Schindler, an Evangelical Lutheran minister, who has been filling the pulpit of the Rev. Mr. Goodlin for several weeks in this place.

BELLEFONTAINE, O. (Signed,) J. COOPER, M. D."

Among some of the Spiritualists of New York I have been censured for making religious systems, their terrible thralldom over the mind, and the abuses growing out of authoritative teaching founded wholly on the innumerable contradictory statements in the Bible, the subject of severe and searching scrutiny. When it is understood that I can scarcely, in one single instance, present the pure and peaceful doctrines of Spiritualism without being challenged with the questions, "Do you believe in the Bible? its infallibility—Jesus Christ—His divinity? and how dare you teach any other doctrine than the thousand and one vagarious and opposing ones, each claiming to derive its system from the Bible?" When it is perceived that such men as Mr. Schindler are among the people's teachers, (and among the many noble, honest, and learned clergymen whom it is my pleasure to meet and respect, I yet find many Rev. Schindlers,) and when the Bible and Christianity are the weapons by which such instruments rely for their sovereignty over the sense and reason of the masses, surely, surely it is time to investigate the Bible, and see what Christianity is. In many places I visit, I am fearfully and often sincerely entreated to show *Bible evidence* that God's sun has a right to shine, and his flowers to grow, and innumerable are the amiable Nicodemuses who come to me, tremblingly imploring that I will show them how to reconcile beautiful Spiritualism (for beautiful they own it to be) with the teachings of Calvin and John Murray, John Wesley, Daniel Schindler, etc., etc., etc.

Notwithstanding all this, dear Mr. Editor, I am encouraged, and so are all the well-wishers of truth with whom I meet, by brilliant meetings everywhere, heartfelt welcomes and affectionate farewells. Either my Spirit friends are great revivalists, or the cause of Spiritualism is spreading, according to Schindler, like an epidemic—according to kind Spirit friends, like the light of the newly risen sun of truth and love, throughout the land. Give us but workers enough, and Spiritualism will soon show that the people's only true and infallible Teacher is the one only God and Father of the race.

I am, Dear Sir, yours for truth and the Spirits,  
LYONS, MICHIGAN, Sept. 27, 1859. EMMA HARDINGE.

#### WE THINK IN WORDS.

[From a new volume on "Inspiration," by Mr. Eleazar Lord, we take the following concise statement of the argument proving the plenary inspiration of the Scriptures, from the fact that we can *think* only in words.]

The supposed guidance appears to me to be inconceivable and impossible. For it implies that the sacred writers were, in the intelligent exercise of their faculties, guided to select words whereby to express thoughts of which they were not conscious, which is inconceivable and impossible. For if, prior to the guidance, they were conscious of the thoughts, they were conscious of them in words. They could not be conscious of them apart from words, as I have before abundantly shown, and as a little reflection must convince every man who thinks. And if it be said that the words of which they were conscious were not the best, the most correct and proper, whereby to express the thoughts, and that perfect and infallible truth required that all of them, or some of them, should be exchanged for other words, then I submit that it is inconceivable and impossible that the alleged guidance should enable them to select such other words; for, in the nature of the case, the words of which they were conscious expressed the thoughts to their intelligent consciousness, and if a change of the words for others was necessary, a change of the thoughts also was equally necessary. If the new words did not actually modify or change the thoughts, then new words could not be requisite. But they could not be conscious of the new or modified thoughts till they were conscious of them in words, and therefore they could not be guided intelligently to select words whereby to express them. Inevitably the new or modified thoughts must be conveyed to their minds in words by inspiration, in order to their becoming conscious of them. They, by the exercise of their faculties, guided or not guided, could no more conceive the new thoughts, or select words whereby to express them, than they could conceive the thoughts contained in a prediction, and select words whereby to express them.

## SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.

## SIXTY-EIGHTH SESSION.

QUESTION: What effects have physical habits, such as the use of rum, tobacco, etc., upon the other life?

Dr. HALLOCK said: Before taking up the question, he had a few interesting facts to state, which facts are certified as follows:

"We, the undersigned, do hereby certify that we were present, on Monday evening, the 3d of Oct. inst., at No. 546 Broome-street, at a circle in which Miss Louisa Millis, of Oswego, N. Y., was the medium. That a table was brought forward, examined, found to be an ordinary piece of furniture, without drawers or castors. That the floor was covered with a carpet, which was found to be whole underneath the table. That a common white cloth was then put upon it, to which was attached, by pins, a strip of mosquito netting, wide enough to reach the floor; which netting was pinned by its lower edge to the carpet, all around the table, so as to completely insulate the space beneath it from the party when seated in the circle. A guitar was examined and placed under this table, and within the space protected by the netting. A lighted lamp was sitting upon the mantelpiece in the room. While thus seated, several tunes and parts of tunes were played, *loudly* and *distinctly*, upon the guitar thus insulated from all mortal contact. At the commencement, the guitar accompanied a piano in the room, which was played by a daughter of Mrs. Schriber, but mainly, the performance upon the guitar was without accompaniment. Several times, between the playing, a sound as of applying rosin to the strings was distinctly heard. A bell was next placed under the table, and then was heard, alternately, playing upon the guitar and ringing of the bell. When this had continued for about one hour, the undersigned examined the netting about the table, and found that it remained pinned to the carpet as at first. The netting was then removed from around the table, and the undersigned were again seated a little distance from it, joining hands all around, the medium and her father forming part of the circle, when the table was repeatedly moved, (no one touching it,) sometimes with considerable force, and at other times gently, to and fro, within the circle formed by our joined hands; and three times it was thus moved with a *gentleman sitting upon it*. John A. Deveau, 641 Fourth-street, Thos. W. Bartholomew, 305 Fifth-street, Almon Roff, Frederick Sibley, Mrs. S. Sibley, 83 Jane-street, Mrs. E. D. Schriber, Miss Hannah K. Schriber, 546 Broome-street, Robert T. Hallock, 332 Broome-street."

Mr. LANG could say, in corroboration of the foregoing, that Miss Millis and her father were at his house on the previous Saturday evening. Fourteen persons, including his own family, were present. After the guitar, which was placed under the table upon its edge, had been played upon as described, it was heard to fall over, and was found to have fallen with the strings downward, in which position it was played upon. These facts occurring at his own house, in the light, and in the presence of his own family and friends; those who heard him could judge as to the probability of machinery or deception in the matter.

Mr. PARTRIDGE: The question of rum and tobacco, with their kindred habits, is a practical one. We are not guilty of all the sins we commit in this world; some of them are inherited. A parent in the habitual use of tobacco or other stimulants, transmits more or less of the effects of his habits to his offspring; and as there is an intimate relation in the present life between a man and his body, or physical organism, it is safe to affirm that the spirit, through its external organism, is affected by the use of these things. Death, consequently, which does but change the state, and not the individual, does not save us from these evil consequences. The damage, if ever wholly repaired, is by another process, and is not effected by a mere change from the physical to the spiritual plane of conscious existence.

often requires a long time for us here to get rid of our bad habits and their consequences. There is, as he believes, much error which passes with some for physiological and dietetic philosophy. These wisecracks point to the hereditary tusks, or carnivorous teeth, of some unfortunate descendant of a long line of hog-eating ancestors, and say, "that man's organization requires meat." This is sheer nonsense; the teeth are a perversion of nature, to begin with, and you can not draw a healthy conclusion from a diseased premise. Better draw out the teeth, or, at least, by a system of natural diet and living, prevent their formation in our children. The teeth, claws, and carnivorous diet of the tiger, do not naturally belong to the human. The physiologists may speculate; but before we can affirm, by virtue of organic peculiarities, what is the natural dietetics, we must have a perfectly natural man whence to derive the true theory. In his judgment, meat, (usually not half cooked,) tea, coffee, the whole catalogue of alcoholic drinks, tobacco, opium, etc., are not substances proper to a life truly human. They hinder the spiritual growth; they disqualify us for duty here; they render men "unstable in business," peevish, unhappy, tyrannical, and often brutal, in their domestic relations. And we not only transmit these qualities, but, as before intimated, we carry them with us into the other life. We hear of Spirits who manifest the same love for these false habits, that they had during their earth-life—lingering (we are told) about the stews and dens of iniquity here, with an immortal relish for alcohol and tobacco.

MR. HOSMER: For a man to have perfect control of himself, he must be receptive of perfect inspiration. This enabled Jesus of Nazareth to say, "I and my Father are one;" and this "oneness" was to him a shield against every temptation. Man, with all his powers, is a dependent being, and his only safety is in feeling that he is so; because this state naturally draws to it holy influences. When we lose this feeling of dependence, we fall. He would advise, therefore, a cultivation of the spiritual nature, and especially of this sense of dependence. Men live too much in their externals, Spiritualists as well as others. They think too much of their tipping tables and Spirit-controlled furniture, and too little of the divine Spirit which should control *themselves*. What the world most wants—that which will wean it from all its vices—is, not so much Spirits to move its tables, as the influence of the Holy Spirit to move its soul in the direction of truth and purity; and this influence is secured to the individual, only through an abiding sense of absolute dependence upon its aid. We are too eager after the things of this life, and the result is, that we carry our business with us everywhere; whereas, we should cultivate the habit of abstracting the mind, at times, from the things of the body. We should go apart as Jesus did, to commune with the spiritual, to the end that Heaven may conjoin itself to the soul. In this we shall find the needed preservation.

MR. DRESSER lamented the departure on the part of the previous speakers from the merits of the question. He would not argue it, but would let the facts he had to state be the argument. He had been honored recently by a visit from the illustrious Daniel O'Connell, who appeared in the person of a female, and spoke of rum, and tobacco, and murder! You have, said the Spirit, who purported to be the immortal Daniel, (and he verily believed it was he,) you have mediums for rum, for murder, and for harlotry! There are, said O'Connell, Spirits who seek the gratification of all their earthly lusts and passions through such as they can influence on earth for that purpose. Mr. Dresser cited two cases of what he considered Spirit-induced murder and drunkenness. From his familiarity with the Greek and Latin, he can state with great assurance that the ancients understood this matter very well. Their offerings of wine and roast-meat to the infernal gods, with their ascription of nectar and ambrosia as the bill of fare for the celestials, is conclusive that they perfectly understood what class of Spirits would accept a grilled goat or a deviled ram, as a savory snuff in the nostrils of their infernalhood. Spirits in our day, of the same character, (as he is informed by numerous and respectable females and persons of both sexes, and as he fully believes,) swarm about our groggeries and lager bier saloons like summer flies, to gratify, then and there, the hellish appetite contracted while in the body. Mr. Dresser enriched his argument with several anecdotes from his own experience in the use of tobacco, together with the reasons which had induced him to cast his quid behind him. For the sake of economy of space, we must let one anecdote and one reason suffice. In the family of the gentleman with whom he first read Latin, it appears there were several very pretty girls. Being at that time a chewer of tobacco—an inveterate chewer—for the reason, doubtless, that he not only chewed for the promotion of his own manhood, but for the private delectation of a whole legion of infernals—what with the obsfuscation of the tobacco and the beauty of the young ladies, he mistook, on a certain occasion, a pew in church, where they were seated, for a private apartment in a pig-stye, which he entered, tobacco in mouth, and with qualms unutterable, was obliged straightway to bedew the floor thereof with saliva! The one reason (selected at random and just to point the moral) is, Mr. D. found he must either give up his tobacco or give up his apartments in the body. Not being quite ready to change his residence at that time, he concluded to throw away his tobacco, and for the future to let the infernals do their own chewing.

MR. ROTE: The doctrine that Spirits are actuated by the same passions as in this life, does not strike him as necessarily true. There are many errors of conduct which spring wholly from the wants of the body. Food and clothing, for example. What temptation is there for a Spirit to steal a coat that he does not need, or a piece of beef which he can not eat? It is the body and not the soul which requires these things; they are that which the natural man *must* have by some means or other, but which the spiritual man requireth not at all. It does not follow, therefore, that we are addicted to the same follies and vices in the other life as in this. The doctrine, moreover, is an offense to individuality. It makes of man not a single sinner, but many, and so of the saint. Who is to settle where the responsibility rests, if this doctrine is to be pushed to the extent claimed by the last speaker? If he is correct, either praise or blame are unmeaning words as applied to mortals. Both the narrative and the argument upon which the doctrine is predicated, seem to him alike inconclusive.

Dr. GRAY said he would reserve his remarks upon the subject until the next meeting; pending which, he thought it would be profitable for each to consider the question—"Why do men desire rum or tobacco?"

The question is continued. Adjourned, R. T. HALLOCK.

## A Question for the Conference.

COLUMBUS, GE., Sept. 28, 1859.

Dr. R. T. HALLOCK—I propose as a question suitable for discussion in the New York Conference—"Is there any such thing as mere chance; or is there a special providence, for instance, determining the distribution of prizes in a lottery?" Respectfully, T. T. EDMUND.

## SIGNIFICANT TEST FACTS.

MR. PARTRIDGE: SPRINGFIELD, Ill., Sept. 22, 1859.  
Dear Sir: \* \* \* Thinking that the following may not be altogether uninteresting, and probably have some influence in establishing the faith of the wavering and convincing the skeptical, I send it. I had always been a total skeptic in reference to spiritual manifestations, thinking they were all the work of legerdemain or some other agency of a natural character, and that the operators or mediums were a set of humbugs, and the believers a set of humbugged simpletons; but my disbelief was suddenly removed a few weeks ago, and my eyes were opened in some degree, revealing to my dark mind some of the beauties of the spiritual doctrine. The facts of my conversion are as follows; but they are so unlike anything I ever saw, that I hardly know whether to give them to you or not.

About three weeks since, I was sitting in my room all alone. It was about eight o'clock. I was thinking about modern Spiritualism; about the experience of some of your correspondents, and of what a gentleman had been telling me of his experience a few hours before. I thought if there was any truth in the matter, I would like to know it, and a sincere wish passed through my mind, that if it was true, I might receive some proof of it. The wish was not more than perfectly formed, when I heard three distinct raps on the under part of the table at which I was sitting. I started, and felt a cold chill sweep over my body. I listened, and in about one minute the raps were repeated. By this time I was again composed, and thought the proof of the truth of spiritual manifestations had indeed come to me. I, therefore, said, in a low but audible tone, that if there was a Spirit present, it would please rap once on the table. A loud and distinct rap immediately followed. I then asked it if it would converse with me, and if so, to indicate it by rapping in three times. Three raps was the response. I then asked if it would give its name, if so, to rap once. One rap. I then called over the alphabet, and when a rap was given, I wrote down the letter. When it was complete, I was somewhat astonished to see the name of an old college friend, whom I had almost forgotten, and who had died while yet a student, after I had left the institution. I asked him how he was enjoying himself in the Spirit-world. It spelled out, by means of the alphabet, that his happiness was all that he could wish. I asked him in reference to several persons whom we both knew, and who were dead. He said they were all happy, and had often conversed about me to him. I then asked if I could have some more evidence in proof of what I had heard about the many wonderful manifestations of a supernatural character?

A noise in the farther corner of the room attracted my attention, which, on casting my eyes in that direction, I found to be caused by the gradual moving of a chair toward me. It came within three feet of me, when it stopped, rose about one foot from the floor, again descended, and gradually returned to its former place. I had never seen anything like this before, and it produced queer sensations on my mind. I concluded I had seen and heard enough for one night; so I asked if I should be favored to-morrow evening with another interview. I was answered in the affirmative.

I have already lengthened my letter beyond what I had intended, so I shall defer giving you my after experience till a future time—assuring you, however, that what I have related is but a tithe of what followed. Quite a number of my friends have seen and heard these strange things, and many are already convinced of the truth of Spiritualism. I am yours in truth,

J. E. BRUMBECK.

## SLEEP OF PLANTS.

Plants sleep as well as animals; the attitude that some of these assume on the approach of night is extremely interesting to those who delight to study the beautiful phenomena of vegetable life. Some plants exhibit signs of sleep more marked than others. The leaves of clover and lucerne close as the sun is near the horizon, and in the honeylocust this characteristic is striking and beautiful. The delicate leaves close in pairs at night, and gradually expand with the sunrise to their fullest extent. In the common chickweed (*stellaria media*) is to be observed the most perfect example of the conjugal love and parental care of plants. At night, the leaves of this plant, which are in pairs, begin to close toward each other, and when the sleeping attitude is completed, these folded leaves embrace in their upper surfaces the rudiments of the young shoots; and the uppermost pair (but one) at the end of the stalk are furnished with longer-leaved stalks than the others, so that they can close upon the terminal pair and protect the end of the shoot.

REV. H. W. BEECHER'S DISCOURSE,  
DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, OCT. 9, 1859.

"I love them that love me ; and those that seek me early shall find me. Riches and honor are with me ; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause those that love me to inherit substance ; and I will fill their treasures."—Proverbs 8 : 17—21.

The first nine chapters of the book of Proverbs might as well be taken out of their place, and bound up after the Gospels of the New Testament ; their beauty is incomparable. Is there in any other part of the Gospel portrayed delineations of religion more poetic, more winning, more beautiful, and more practical, under the name of wisdom, as if even rectitude in human life was the very noblest wisdom as it is ? Religion challenges every human interest, every worthy attraction, and asserts its own transcendent superiority.

I think it will not fatigue you to hear me read some of these truths as they ride so bravely on in beautiful cadences in the opening chapters of the Proverbs.

"Happy is the man that findeth wisdom, and the man that getteth understanding ; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies ; and all the things thou canst desire are not to be compared with her. Length of days is in her right hand ; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those that lay hold upon her, and happy in every one that retaineth her. The Lord of wisdom hath founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes ; keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid ; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

And in the next chapter, "Get wisdom, get understanding ; forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee ; love her, and she shall keep thee. Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding. Exalt her, and she shall promote thee, she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee." And still again, in the seventh chapter : "My son, keep my words, and lay up my commandments with thee ; keep my commandments and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thy heart. Say unto wisdom, Thou art my sister, and call understanding thy kinsman." And yet once more : "Wisdom hath builded her house, she hath hewn out her seven pillars ; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table, she hath sent forth her maidens, she crieth upon the highest places of the city : Whoso is simple, let him turn in hither ; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live, and go in the way of understanding." Only one more sentence will I read : "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul ; all they that hate me love death."

You have been struck with the beauty of these words : have you taken notice of their brightness and cheerfulness ? They open to you like a summer morning, with the new light tenderly resting upon the dew, and decorating all things with coronets of gems, or the gentle winds shake the perfume from the glad flowers. No monk wrote those words—no glozing priest—no superstitious priest—they are from him who made the birds that sing in the free air, who made the flowers that dwell in the field, who made all the circumambient atmosphere. They bear the marks of coming from him in their beauty, sweetness, freshness, and in their fructifying substance of moral truth.

From these words I propose to address myself to-night, not so much from the letter of them as from their general spirit—to the young of my congregation. You will take notice, in the first place, how much, in this Gospel of the Old Testament, the fear of God is insisted upon. Not a superstitious fear, not a terror or a servile fear, but a filial and reverential—such a fear as shall make the divine commandments more to you than any other thing on earth. This is that fear of God which is to take precedence of all other things. The difference between the Old Testament and the New in inculcation is not so much in the nature of the things inculcated, but simply in the emphasis which is put upon them. Both the Old Testament and the New teach the love and fear of God ; but the Old Testament rather emphasizes the fear, and New Testament the love. But they both agree, both are the same, and love and fear are not antagonistic, but in the sense of reverential fear and reverential love, they are inseparable. For no child who really loves its parents does not, on that very account, fear to wound them or displease them ; and nothing casts out fear, in every instance, so much as love completed, and nothing carries fear so much with it as love incompletely. And these two forces—the love of God and the fear of God—are the two things which hold up human life.

Now it seems to me, if one looks simply upon the nature of the

thing commanded, there can be none who can deny their assent to this as a reasonable command. We who are made by God, and sustained by him ; who are destined to go again, not into the dark of annihilation, but into the ever-glowing light of immortality in his presence, we should begin and end our home life with the love and fear of God, which is the beginning of wisdom. Following this injunction of the fear of God, we next come to the commands which are to obey the divine will. I will not go into them in detail, I will rather relate the substance of them. It is commanded, for instance, that man should live for the whole space of his duration, and not for the smallest part of it ; for this is the beginning of living for immortality. God forbids that man should live as if this life were not to open upon the other one ; he commands us so to voyage and live in this one, as to take into view the whole of their duration. Is not this natural ? Is not this wise ?

We are commanded to live so, that man shall live for his whole mind, and not for a part of it, and that the lowest part. Because the foundation on which your mind-power is built is animal, you are not therefore to be an animal. Because the sustenance and maintenance of this body requires that there should be appetites and passions, you are not therefore to live for your appetites and passions. You are not, to be sure, to despise them in their own inferior place and function ; but the command of God is, that you are to live first for the highest things, and then in their order down to the lowest. "Seek first the kingdom of God and its righteousness, and all these other things shall be added unto you." And is there any unreasonableness in this command of God, that man should not be a partialist ; that he should not live so as to gratify a part, and that the lowest part, of his nature ? Having given to man a fully ordained mind, the command of God is, to give every part of it its due, to live for your whole life, and for all the parts of your own soul.

"It is commanded, too, that man shall live in harmony with the social and moral laws of that society in which he is born. Is there anything unreasonable in this ? And yet this strikes a fatal blow at all overweening pride and selfishness in our relations with our fellow men. First, we are commanded to live for all eternity, and bring out every faculty which we have given to us. We are commanded, next, so to develop and carry these faculties, that we shall help, and live in sympathetic harmony with, all our fellows in society, and so to remember our relations with them as not to vex them by preying upon them, and oppressing them, or by any neglect of them. Is this unreasonable ?

We are likewise to live in harmony with the physical laws of the globe on which we dwell, that our bodies, as well as our souls, may be consecrated to our God. This forbids all excess of appetite, and all excesses that in any way undermine health. This is an injunction to sustain and nourish our whole bodily condition for moral reasons. I think no one can withhold, whatever his opinion of theology, or whatever his judgment of the church, his assent to the reasonableness of such a command as this. Is there a man here who can deny that man should live for eternity, so that every part of his mind shall receive its due, need of attention ; so live as to be in harmony with his fellows, and with the physical laws of the globe on which he dwells ?

If we stood at the beginning of life, fully armed with intelligence, bidden to choose, and this was put before us, it would be quite possible for every one of us to determine what way we should walk. But so it is, that man is born blind and deaf and dumb. Men are at zero when they are born, and rise in the tube of life little by little ; and we find, instead of being men who are now for the first time to make an election, we are men who have been living for the last fifteen or twenty years of our lives in violation of every one of these reasonable commands. We have already inherited disease in this way, and accumulated habits of mischief. Therefore, when the word of God comes to us in our mature state, and says, "My son, give me thine heart," he is not asking us for a thing which is now intact and pure, but it is a heart in which every evil has been ; it is a corrupted heart already. Is there not a propriety in every command which is given to us, and in the command which comes to us, saying, "Repent, repent, for the kingdom of heaven is at hand ?" But we find that we have been contravening every one of these laws ; and when we come to years of discretion, the first thing we need is to stop and perceive the mischief of the past, the evil and error of your way, and to turn away from the bad now, and begin life over again, with the understanding that we will repent of the past, and begin upon the future.

This, then, is the opening message of the Gospel, as if the Old Testament had come down, laying, step by step, the foundations of law and the commands based upon them. But the New Testament takes it up, and says, "Now repent," and declares to us this difficult task, this, to mere unaided human strength, impossible task ; and declares to us the presence of God's spirit, and that divine help without which no man ever did, and no man ever will, see the Lord.

Religion as taught in the New Testament is a re-creation ; it is a beginning of life over again ; it is as if a man had started in business, and after one or two years he was a bankrupt, but after a while he had an opportunity to wipe out the old debts, and with the experience of so much business, to start anew, with new books, with new opportunities, and new capital. So it is with human life ; when the word of the New Testament comes to us, we are hopelessly embarrassed, but the proposition of God is to wipe out the past, to open a new book, and commence life over again. And when one is inclining toward this, experience shows that what with the ignorance and the miscon-

ception which comes from the infelicities of example, from the nature of the education which comes from the Church rather than from the Bible, ecclesiastical education rather than Scriptural, experience tells to you and me alike that the proposition which comes to men, which comes full of brightness and full of cheerfulness, is received almost invariably to a prejudice, particularly on the part of the young, that religion is an unreasonable thing, or at any rate it is a necessity of the direst kind, it is a service to be borne heavily, a sad thing ; and therefore I shall now address myself to this side of the truth.

The impressions of men are not right, as they are not reasonable, in respect to the requirements of God, and so they are not right in respect to the effects of obedience to those requirements. When men think that religion entrails the mind, that it casts a gloom over its subject, that it gives only a strange joy, nothing can be more untrue. Religion proposes not to take your mind at all, but to teach you how to use it so as to make yourself happy. It takes it for granted that the experiment of finding out happiness by your own way of using your mind, has failed. It has failed, and there is not a man who lives that has found it. It descends now to your little cottage, to the exceeding little light you have, to cry out to you, O fool ! that sits there in the dim light beside your own little taper ; let the light of God's Son of righteousness in, and let this little candle of your own lighting pass away, and let the fullness of the glory of God be your light ! It gives you the best conception of human life, and teaches you how to employ it.

The impression, again, that religion will stand in the way of success in life, is to be reckoned in the same category of mistakes. There are a great many who wish religion at length, but they fear it will be in their way at first. Then there are a great many strifes which they must go through which it will not allow—that there are certain ways and many things incident to the getting of gain which it will not allow. But on the contrary, religion is the true secret of success in life, in whatever way you may reckon success. Even in the lower forms of life, the spirit of religion carried out in business will make a man gain more in traffic. Whatever we do will be made stronger and better by being religious. Take, for instance, the Friend Quakers, who come the nearest to carrying the true spirit of religion into the use of the body, and into all the social relations, and see if you can find a class of men more thrifty and more prosperous, on whose serene brow is written, "Godliness is profitable, having the promise of the life that now is, as well as of that which is to come."

Religion exposes wholly the lying pretences of a wicked course of life, and declares to man, even in those things that pertain to worldly success, that if a man seeks first the kingdom of God and his righteousness, all these other things shall be added unto him. "Whatever is just, and right, and proper," a man shall have it by fulfilling the behests of religion more certainly than in any other way. Of course, I do not mean by this that every man who becomes religious shall become rich. Religion, thank God, promises no such thing as that. You are not going to be rich, many of you ; with it or without it, the question is whether you can be poor better with or without it. It is only about one man in two thousand or five thousand on the globe who will ever have so much more than his neighbor as to call himself rich, for "rich" means only this—owning a little more than somebody else. If you live in a community where men generally own about one hundred dollars, and you own one thousand dollars, you are rich ; and if you live where one thousand dollars is the average amount, and you have twenty thousand dollars, you are rich—it is but a relative term. Nothing, either worldly wisdom or anything else, is to make a difference in this regard, that men will not be alike. But those that are to be able to achieve wealth, will achieve it better in the spirit of a true religious-minded man than without. Thence those who are to achieve only moderate success, will more easily and certainly reach the ends they are to gain in a religious state of mind than in an irreligious one. So that whether you are destined to poverty, to a mere competence, or to affluence, under all these circumstances the spirit of religion is more favorable than any other.

There is an impression that religion begrudges pleasure. It does vicious pleasure, mere pleasure ; demoralization, and all the things which belittle manhood, it does forbid, as it ought to forbid them ; or rather you ought not to permit it to forbid them ; you ought to anticipate it in your own generous sense of purity. It does not, however, in the largest sense of the term, begrudge pleasure to any man. Sometimes it is said that "Christ often wept, but never smiled." Will you tell me where you found that last ? I believe that he smiled very often, but that his smile was not recorded any more than his step, or that he sometimes looked up or looked down ; but when he wept, that was something extraordinary, and therefore was recorded. Where will you find out that his face was not wreathed with smiles and blessed with cheer.

It is but a lying legend, to begin with ; and yet, even if he had been altogether a man of sorrows, and acquainted with grief, it was that we might escape from grief and rise above sorrow, for with the chastisement of his stripes we are healed. If he did not smile, it was that he might earn smiles for every creature on earth. There is no perversion of truth worse than that which represents Christ as a being of gloom and sorrow, and inimical to human happiness, who would begrudge you of every pleasure. Do you begrudge your child any pleasure ? And yet do you not restrain him ? do you not resist his importunities ? do you not oblige him to sit still and study when it is pain to him ? do you not indoctrinate him until his habits are founded and perpetuated ? Is it because you do not wish him to have any enjoyment, or is it because you do ? Do you not stand with a better knowledge than he, seeing that if you let him take his own present spendthrift modes of happiness, it will diminish his life-store, but if you make him dig deeper and deeper, by and by, instead of striking the mere surface-water, which is soon dried up, he will find the deep springs and hidden fountains, which shall never dry nor cease their flow ? If you lay low the

for instance, of that, its leaf shall never wither, or it bough be wanting in fruit.

Do you not know how the string of the harp or violin complains when you twist it between the key and screw it up to some high pitch? How it wails! and when it is screwed up, what glorious music comes from it, and only then! Now we do not like to be screwed up, but they all want to have the music brought out of them. But God knows better than they, and turns the key of life till at last he brings them all into concord, though it be not till then that they are fit to be played upon. Is the vinter envious of the sun? because he will not let them grow upon poor soil, because he scatters out their bark, and will not allow but one bud to grow in the spring? and in the fall cuts them down? Is it because he hates the fruit, and the fruit bearing propensities, that he is doing this? Or does he not know that whom the Lord loveth he praneth? That is the very figure of it. New Testament. God cuts us back, not because he dislikes to see us blossom and be full of fruit, but because he knows *that* is the way to bless us and be full of fruit. And all things that are commanded in the New Testament, they have but a seeming restriction or antagonism to enjoyment, the true nature of the work is to produce joy in every poor soul of a higher quality and more enduring nature. No one loves joy so much as the God of all joy and consolation.

Did you ever read what I may call the Youth's Charter? Did you know that there is a charter for young Christians? There is, and you might write it or have it written in letters of gold upon parchment, and hang it up before your desk, every one of you; or it will be better still to write it on the tablets of your heart, or on the transparency of your memory, where it may never part from you. Let us read and comment upon this a little. You will find it in the 4th chapter of Philippians. We will begin with the 8th verse, for it runs from the sixth to the eighth. "Be careful for nothing," this is the very first opening sentence. I will take off this rasping sacerdote which I have worn next my skin, and throw it away, and lay aside these fevering cares and anxieties that I have been gathering as an argument of trouble from the future, or from retrospect of the past, for here is a command of my God, "Be careful for nothing." Hereafter I will say with Wesley, "Careful I am without care." "But in everything, by prayer and supplication, with thanksgiving let your requests be made known to God." Why, what is this? Suppose that in the visions of the night I should be visited by the spirits of earth, air, and water, and by every separate element of nature, and that *they*, making a congress round about me, should come, and water should say, "All the treasure of my waves, all the power of my nature and realm, I will bring thee at the word of thy command, and lay them at thy feet." And the air should send trooping spirits to say to me, "All there is in the solar flood, all there is in my boundless domain of atmosphere, all that lives, flies, and dwells in my kingdom, I will present to thee, subject to thy command." And the earth should say, "All that is contained in my hidden chambers, all that grows from my willing bosom, I bring to thee—they all shall be yours." And every other element that is upon this globe comes to me, and says, "We are your ministers."

But God gives a greater gift when he says, "Seek and ye shall find; knock, and it shall be opened unto you." God says, I will give you if you ask, myself and all that I have, and make you my heirs. When a man is an heir to God, there is a good property coming to him; he can say to the atmosphere, "You are too poor;" he can say to the seas, "There is not enough in you;" he can say to the earth, "You are well enough as far as you go." But when a man can rise above all these borrowed attributes, and all the little things that belong to this nether sphere, and say, "I own God, because I love him, he does not feel the want of these lower things. O, what treasure can be equal to this! What is more boundless! We are to come in all things to God, being "careful for nothing," but, "in everything by prayer and supplication, making our requests known to God."

Well, we will go on, for the vein is growing thicker as we are pushing in here: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." If there be one thing that you may search all round the earth for, and search without finding, it is that peace which neither fear nor anxiety can alarm or disturb, and which no affliction can destroy; which, neither life nor death, nor things present, nor things which are to come, shall in anywise shake or cause to pass away; and that is, "the peace of God which passeth all understanding, and shall keep your hearts and minds through Christ Jesus."

"Finally, brethren"—as if that was not enough of things which are promised—"Finally, brethren, whatsoever things are true" under that head you may make your own selection. God says to the young man: Go out through all the realms of research, and whatever you find, whether it has been labeled with one or another name—whatever thing is truth, that is yours, and you have a right to it. "Whatsoever things are honest"—no, no! honesty is not the thing—that is not the meaning of the word here! But whatsoever things are *noble*; and that is not good enough—for there is no word in our tongue that corresponds with the Greek word, meaning venerable, reverent, full of grandeur, dignity and rectitude. All these things belong to you: you are not to be the poor, miserable, crouching, unctuous, sleek Christian that goes peeping through all the ways of life. But God says: Look up! and points you to whatever is true, and good, and says: That is yours because you are a Christian. He points to every noble and dignified object, and says: Whatsoever is noble is yours because you are a Christian. "Whatsoever things are just"—found by a long apprenticeship of six thousand years to be equitable, just, and conformable to conscience—they are all yours if you are a Christian. "Whatsoever things are pure," whether above

or below or in the world, if they are only pure, they are yours because you are a Christian. "Whatsoever things are lovely," beautiful and attractive, whether in form or attribute—whatever it is, here is a title-deed of conveyance to you; they are yours, if you are a Christian. "Whatsoever things are of good report," whatever things have the consent of good men—whatever things appear good when told to the minds of unprejudiced men—whatsoever things are reputable and excellent—they are yours, you have a right to them. And then, as if there might be some to whom the bounds were not large enough, and the variety was not enough, the Apostle says: "If there be any virtue, and if there be any praise"—that is, if there be anything praiseworthy—"think on these things."

There is your charter! And now I want to know what business there is under that charter for a man to be a moping, melancholy, whining, complaining Christian? Ought not a man who has commands so reasonable, and such help in the promises of God's spirit, so ample and efficacious; ought not a man for whom God in his own heart has boundless love, and to whom in the administration of inexplicable wisdom, God addresses himself in so many words of joy and peace and hope and love, which is the fruition of future expectation; ought not such a man to lift himself up like a tree planted by the river of waters, which neither the heat nor the drought shall kill, and whose leaf shall not wither, and whose bough shall bring forth perpetual fruit? Then I ask, Are Christians such? Have they ever been such? Not in companies! not in large companies, for the harvest has not come, but the first fruits have.

You have seen in fields of grain, where there was an average low growth, here and there some one long stalk shoot up, and bear a lordly head of wheat nearly twice the size of those round about it. So there are in the churches single Christians who throw themselves up with a long stem, and bow themselves down with a full head [for the fuller the head is, the humbler the man is]; so you shall find here now, and in times past, men that have illustrated the spirit of Christian life, and made Christianity most beautiful.

I should be very sorry to think there was a man that had not a saint! I have, and I should be very sorry if there was one here who had not!—who, if looking back, could not say, My father was a saint, or my sister, early called to heaven, was a saint; or that self-denying aunt, who, for so many years, was to me like a mother, was a saint; or that my mother, who now walks among the elect in heaven, and I am almost in heaven when I think of her, was a saint. Is there no one who, in your childhood, so dealt with you? have you never fallen in with such a one, of whom you have said, I would give all the world if I could be like such a one! Ah! does not God bring this truth very near to some of you? does not your very arm encircle one who is an angel of God to you; whose purity and sweetness, whose truth and unfeigned divinity, whose gentleness and trust in God shakes down the heavenly dews upon you, as they fall upon her?

Brethren, does that interpret to you the blessings of that sonship, and the privileges of that heirship, which we have in the Lord Jesus Christ? There is enough to teach us what are the privileges of religion, and the realities of religion, and that men may begin to reach celestial fruits on earth, before they reach the heavenly state.

My dear Christian friends, you and I are the worldly man's bible, for as the apostle said, "Ye are our epistle, known and read of all men," and so it has continued to this day—the Church is the epistle principally read by men, when they wish to find out what the Bible means. And though they may sometimes read Matthew, Mark, Luke and John, and the Acts of the Apostles, yet they think a great deal more about your acts than the Acts of the Apostles; they may read Romans, Philippians, and the expositions made there of Christian life and duty, but they pay much more attention to the exposition which you make. And all the commentators that ever expounded the Bible, are not the commentators ye are to them. Ye have most to do with the formations of man's opinions in this world.

And now, Christian brethren, while I speak to the young, let me turn to you and say, "Let your light so shine before men, that they, seeing your good works, shall glorify your Father which is in heaven." Ah! when La Mountain had descended from his too swift traveing balloon, more than four hundred miles straight toward the pole, in an unknown wilderness, and then, for four days, with his companion, wandering footless, almost clotheless, wearied and exhausted, they had come almost to the end of endurance, there rose up before the failing eye of his companion a smoke from a hut in the distance. Not the pillar of fire by night, nor the cloud by day, was so beautiful to the Israelites as was that thin, tremulous smoke to those lost men, just about to give up their hope of life. But seeing from where the smoke came, they made haste to find there that welcome which, if it had been night, they would have seen sooner by the glimmering fire. It drew them out of the wilderness and out of their perishing condition, and brought salvation to them.

The Christian's life should be like a fire; by day the smoke should be a memorial, and by night the fire should be a guide. The Christian's life here should be a mark and a guide, certainly, where men seeing the way you live, should run toward you for rescue and for consolation. Are you so? O, are you living so that men are converted out of your life, or are they stumbling over you into perdition? Are you living so that men praise God for you, or curse you? Are you living so that every transaction is like a sermon? Are you going to and fro with your purity and with every avoidance of evil, and with justice to humanity, or are you with your selfishness, pride, and worldly spirit blocking up the way to salvation? Look you to it!

Meanwhile, every one shall bear his own burdens, and if the bad example of professors shall be an occasion of stumbling to you, you will never be able in the Judgment Day to pick out any Christians, and say, "There is the reason why I am here condemned!" Every man shall give an account for himself. Pass by the Christian, and learn from this written word for yourselves. Stop not, and certainly stumble not. And remember that thou hast in the elements of thy own soul the flame that is to burn forever and ever. God speaks to you! the light of this Christian life may fall upon you, but now God speaks personally the words of instruction to you, and to every man. Take no heed what other men do, except so far as to be encouraged by their goodness, but never be dissuaded by their evil, and prepare thyself to meet thy God. The time is short—shorter than you may now believe, and what you do you must do quickly. Whether you live or die, "the ways of wisdom are ways of pleasantness, and all her paths are peace." You may go in the hard way to reap eternal death, or you may go in the straight way, which, though narrow, is the easiest way, until you reach immortal life.

#### Dr. Chapin's Sermon.

We defer the publication of Dr. Chapin's sermon of last Sunday morning until our next issue, in consequence of the difficulty of getting a report correctly written out and revised by Dr. C. in time for this issue.

#### GHOSTS AND SORCERESSES OF INDIA.

[Selected for the Telegraph and Preacher.]

The superstitious fears which with us make the heart beat, the limbs tremble, the cheek grow pale, the brow bead with perspiration, the hair rise upon the head, are wholly unknown in India. The Hindoo, old or young, is not haunted by the vague, indefinable terror which makes the children of the English strangers hide their heads under the bed-clothes. He knows very well what he dreads; and that is neither sights nor sounds abhorrent to nature, but substantial and tangible inflictions, such as a sound drubbing. Colonel Sleeman tells of villages that are absolutely persecuted by the Spirits of their old proprietors, and a native friend of his informed him, that in such cases he always considered it his bounden duty to his tenants to build a neat little shrine to the ghost, and have it well endowed and attended. Some go still further to propitiate the defunct proprietor; they have their leases made out in his name. The English authorities were much puzzled by this whim. On one occasion Mr. Frazer, who managed the settlement of the land revenue of the Saugor district for the last twenty years, had drawn the renewal of a lease according to his own ideas of propriety, in the name of the head of the family; but this threw the party concerned into great consternation. He assured him that the Spirit of the ancient proprietor was still dominant in the village; that all affairs of importance were transacted in his name, and that if the living estate holder appeared in the lease otherwise than as the manager or bailiff of the dead one, the consequence would be the destruction of him and his.

There is, of course, no want of coincidental circumstances to confirm this belief. When Colonel Sleeman himself was in charge of a district in the valley of the Nerbudda, a village cultivator came into disastrous collision with the Spirit of the next village. This Spirit was of so violent a temper, that the lands hardly fetched anything, so difficult was it to find anybody bold enough to risk his displeasure. Nevertheless, the cultivator in question, when plowing one day at the border of the two estates, was so foolhardy as to drive his plow a few yards beyond his own boundary, and thus add to his own about half an acre of the deserted land. That very night, we are told, his only son was bitten by a snake, and his two bullocks were seized by the murrain! The smitten sinner at once rushed to the village temple, confessed his crime, and promised not only to restore the stolen land, but to build a handsome shrine upon the spot to its true proprietor. The ghost was appeased, the boy and the bullocks recovered, the shrine was built, and is the boundary mark to this day. At another time this same spirit was so tyrannical, with his whip literally of serpents, that the estate fell into a waste, although the soil was the best in the district.

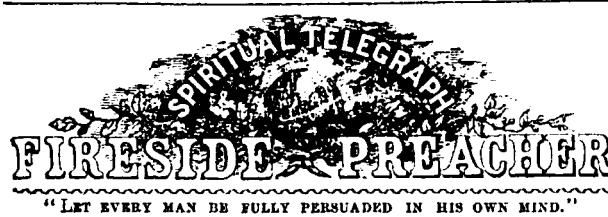
It might be supposed that "Christened men" are exempt from the interference of these pagan ghosts; but this is by no means the case. Mr. Lindsay, while in charge of the same district, made another attempt to overcome the prejudice of the people respecting this fine property. The lands had never been measured; and he was assured by the revenue officers, as well as the farmers and cultivators of the neighborhood, that the Spirit of the old proprietor would never permit such a liberty to be taken with it. Mr. Lindsay, however, was a practised surveyor, and he saw no difficulty in the case. To avoid accidents, which he knew would have a bad effect on such an occasion, he caused a new measuring cord to be made on purpose for the adventure; and so provided, he entered the first field, his officers following in alarm and expectation. The rope was applied, and what followed? If the men of the village are to be believed, who related the circumstance some years after, it flew into a thousand pieces the moment it was stretched. At all events it broke—that fact is certain; and Mr. Lindsay was taken ill the same morning, returned to Singapore, and soon after died of fever.

On the Malabar coast, every field of corn, every fruit tree, is confided to the care of some Spirit or other, by being dedicated to him; and from that moment the preternatural guardian feels himself responsible for the safety of the property, and punishes the smallest theft either with illness or death. One day a man rushed up to the proprietor of a jack-tree, threw himself upon the ground before him, embraced his feet, and piteously implored his mercy.

"What is the matter?" asked the proprietor, in surprise; "what do you apprehend from me?"

"I was tempted," replied the man, "as I passed by at night, and took a jack from your tree. This was three days ago; and ever since I have been suffering unspeakable agony in my stomach. The Spirit of the tree is upon me; and you alone can appease him." In England, we should probably have thought, "The fruit was doubtless unripe;" but in India they reason as well as act differently. The proprietor picked up from the ground a bit of cow-dung, moistened it, made a mark with it in the name of the Spirit upon the forehead of the penitent, and then put the remainder into the knot of hair on the top of his head. The thing was done; the man's pains left him instantly, and he went off, vowing to take good care never again to offend a guardian Spirit.

[Conclusion next week.]



CHARLES PARTRIDGE.  
Editor and Proprietor.

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This paper is hospitable to every earnest thought, respectfully expressed, but responsible for none except those of its editor.

### HAVE SPIRITS EVER DISCLOSED BURIED TREASURES?

A letter is before us in which the writer says that a Spirit has told him where he buried money while living on this earth. The Spirit wants our correspondent to go some three hundred miles and dig up the money, and distribute all, except \$2,000, (which he is to retain,) among the Spirit's relatives. Our correspondent wants us to inform him whether we know of money ever having been found by Spirit direction, and what we advise him to do about it, etc.

We have received several similar communications, and therefore we make a general reply. We never have known anybody to find any buried treasures or any money under Spirit direction. Our experience and theory of Spirits, and their intercourse with men, are such as to lead us to query whether such communications ever really are made by Spirits. Still we do not deny the possibility of their being so; but if Spirits have communicated such things, it seems to us that their object must have been simply to set some people to work, (which, no doubt, was good for them,) or else they have done it to break up authoritarianism relative to communications from Spirits. It has been the case in all ages of the world, that people have generally esteemed communications from Spirits as specially sacred, and as divine and truthful revelations. We do not think it in divine order for Spirits to ask or to give such credence; they wish not to subjugate man and his reason, but to provoke reason. They wish to speak with men as men, and to have their communications taken into consideration, and through observation and analogies reasoned out, so that truth shall be in and of us, instead of outside of us. The differences of views as to what the Bible teaches, arise chiefly or wholly from the fact that men exercise too great credence in the *letter* of the Scriptures, and too little reason respecting them. Men who interpret the Scriptures by their own observations and experiences, find not much difficulty in discovering a general truth and practical use in them all, and they avoid this dilemma of the mere word authoritarians, namely, that parts of the Scriptures are hid in mystery, and are secrets of God, and past finding out, and that we must obey the letter without knowing what the letter means, etc.

The rule which we would commend, is to always be ready to give a reason for our faith. Authoritarian belief and obedience never reform anybody—never do anybody any good—in fact, it rather hinders man's growth and goodness, because those who accept mere word authority, in so far, sacrifice their reason and understanding, and this gradually weakens them, until they become entirely impotent and useless; and in this state the man is like a ship at sea without a rudder, tossed about with every gust of wind and cross current. This is not manhood; for it is the office of manhood to steer the ship even against wind and current. Reason only can do this in man.

We do not wish our correspondent to take our word or advice except as encouraging him to exercise his own reason respecting these supposed Spirit communications. We know not, however, but that it may be necessary for him to go and dig, in order to remove his susceptibilities to be influenced by mere authority, and aid him to come to himself—to reason.

Spirits are generally rational, and see what is best for man, and if they have told him to go on this money-digging mission, we presume they see that there is a necessity for it in his case. It is hoped, however, that these remarks may help him to a better conception of the offices of his own reason as adequate to direct in all ordinary mundane interests.

### ANDREW JACKSON DAVIS IN DODWORTH'S HALL.

Sunday morning, October 2, Mr. Davis edified a large and intelligent audience with a discourse on "Interior Character." He said, substantially, that in the Spirit-land, or in any true social state, man's character is the exponent of his interior life—the internal spirit will express itself in all its externals, as the fruit of a tree exhibits its state.

There are, however, three sources of character, namely, first, Father God and Mother Nature; second, Earthly Parents; third, Education and Circumstances.

First. Father God and Mother Nature are the sources of the most interior and natural character. This character, being most interior, is the last developed, but when developed, it manifests the pure spirit with the absence of inherited, circumstantial, and educational characteristics. It is what the popular church wars against, and is what it thinks is totally corrupt.

Second. The natural character, which is the character inherited from parents, and is more of man than of God and nature, is second in unfolding, and in manifestation in the life.

Third. The educational and relational character, which manifests itself antagonistically, in many instances, to the first or God-and-nature characteristics, gives really the more immediate characteristics of a person's earth life. These three characters, springing from different sources, exhibit themselves adversely: the one most exercised for the time being takes the lead.

If it be true that a tree is known by its fruits, it is certainly untrue to say that a man is known by his external manifestations. It is most common to judge men by this rule, but, at the same time, it is the most unjust, inasmuch as it is impossible for men to exhibit their true or most interior characters in the present relations and conditions, and under the complicated influences which surround them. Men's professions and faith are not exemplified in their speeches and works. The speaker was happy to know that many orthodox people are really good, notwithstanding their bad faith. They are a great deal better than their faith. There are thousands who can not act, as bad as they are, and there are millions who can not talk and act, as good as they are, because of inherited and circumstantial influences. If a man wants to fight a duel and be respected, he has only to join the navy or the war department, and then fight for his honor on these planes of life. Good and evil can not have exact expressions, but are modified by these three characteristics. Badness is not an exhibition of God and nature, but of inherited and educational influences.

Much misery in the world arises from persons getting jostled out of their place. He said he once visited an iron-rolling mill; the manager pointed out a most excellent man, to whom he paid six dollars per week, and the man generally destroyed nine dollars worth of work. He saw that the man really had developed but one working faculty, which was *time*. This faculty was essential in drawing the iron, and he told the owner of the mill to put this man in that position. The owner hesitated, saying it was a very responsible position, and one which could be filled properly only by few people. Mr. Davis told him this man was one of those few. The position required precision as to time, and this man had that as his working faculty, and had scarcely anything else. The man was called and told how to do, and the peculiarity as to the moment when, in the process, certain things should be done; and, to the astonishment of the owner, this man at once worked it admirably, and never spoiled anything. Now he had found his place in that mill, but had hitherto worked out of his place, and spoiled more than he could earn.

So, he said, it was in our families and cities. Rich men marry wives and put them into splendidly furnished houses; they can not appreciate the pictures, or the furniture, and can not place things where they belong in the parlors, and the house is in confusion, and the wife wondering why she is not as contented and happy as some poor neighbor. It is because she is out of her place. The poor neighbor's wife has but little to do with, but she makes that little do admirably well. Her shanty is always neat, tidy, and every piece of furniture is in its place. Some flowers are on the table, or pictures are hung up tastily, and the wife, while admiring them, wonders why her rich neighbor is not more happy, and thinking that if

she had such a nice house, and such nice furniture and pictures to admire, she would be the happiest woman in the world, etc. Now, says Mr. Davis, both these women are out of place; and if they could only change places, they would both be happier. The poor man's wife could appreciate the fine house, furniture, and pictures, while the rich man's wife could but feebly comprehend the poverty of the shanty. The right position of a person always carpets beautifully the rough floor, and enables him to glide along happily.

Says Mr. Davis: You say I must judge a man by his fruits; I say no; and let us suppose that we select a beautiful bearing orange-tree from the tropical region, and bring it and set it out on superior land (in some respects) in New York State. We nurse the tree and we visit it in bearing time, and find but a very few oranges, and they are small, and we taste them and find them sour. Shall we curse the tree for not producing better fruit? or ourselves for taking it from its native soil and climate? Just such fruit comes from men and women who are out of their natural soil, climate or place. These great houses and little hearts, great churches and little ministers, won't do. Men and women out of their place will yield gnarly fruit. Man is a sort of trinity; in his innermost is a golden image, which is encased in silver and that again in iron and brass. The manifestations of man commence on the outer covering, in this iron and brass layer or life, and they work in deeper and deeper until the pure heart is reached, and then only does man see and live God. The Bible says truly, "Blessed are the pure in heart." It does not say men are capable of making themselves pure, but blessed are the pure in heart.

Everything is progressing; no man can be at twelve o'clock what he was at ten o'clock. Every word and look changes men. No person can go from this room the same as when he came in. We are constantly growing if there is no obstruction in the way. He once saw a barn door fall on a bed of flowers, and fortunately there were several knot-holes in the door, and the flowers made the best of their unfortunate condition, and as many as could crept through the knot-holes to the invigorating sunlight, but the others could not grow and had to give it up. Some of our ministers' sermons and church creeds are like barndoors on flower beds; some are worse, for they are so tight that not even a knot-hole can be found, through which the light of truth can come to the people.

Persons generally try to be something different from what they are, and are made to be, and by thus trying they get themselves out of true order, and their fruit is like that of the orange tree, gnarly and sour. We should all try to find our place, to be more natural and contented, and to be so well, peaceable and wise as to need no doctor, lawyer or minister, and to take the barn doors off and set people to growing.

### UNDER LAW OF HISTORY.

Mr. Davis discoursed in the evening on the "Under Law of History." He maintained that every person and every nation had a mission—has a special and general mission. Men aspire to more than they can attain, but the inspiration and effort is something—is necessary. One man dies without perfecting his mission, and another commences, perhaps, where he left off, and so great missions are carried on. The credit of achievement is not always so much due to the person who achieved the thing as to some of his predecessors who tried and failed. Nature works like persons. One growth decays and stimulates another in the same direction, and in this way things are advancing, and helping Father God and mother nature to carry out their purposes.

He then traced the under law of nations, stated what he discovered to have been their mission, and how, after the accomplishment of their mission, they had declined and given impetus to other nations, which took up and carried on the mission. He said our nation was the concrete of all other nations, and that its mission is to complete the circuit of civilization round the globe. It must plant its standard on the banks of the Euphrates, where civilization began, and when this is accomplished, the magnetic forces will have free current, and the millennium will then be born, and will finally pervade the earth.

Two sources of error in philosophizing are, confounding distinctions which actually exist, and making distinctions where there really are none. Both may be avoided by careful analysis and accurate statement.

## THE INDEPENDENT ON UNITARIANISM.

Some of our neighbors, writers for the *Independent*, (not Beecher,) think that Unitarianism has been more a protest than a positive system of faith—that its denial of the Trinity, atonement, and cognate doctrines, are assaults on the Scriptures, and has tended to undermine authority as a divine Revelation, and to encourage rationalism.

We are unable to see any good reason why one denomination should retort on another the charge of *Rationalism*, since all Christians reason, in a greater or less degree, as to what the Scriptures signify—the only difference between the Presbyterians and Unitarians being that the latter reason most. All Scripturists believe the Bible contains divine revelations, that those revelations were made through men—to man—and that men put the Scriptures in form of records now called the Bible; and the only difference between these sects, as to the Scriptures being a divine Revelation, is as to whether there was any, and, if any, how much of a miraculous or mystical power and influence there was connected with these productions. The writer in the *Independent* says :

"Peabody, in a very ingenious and forcible argument from the analogy of nature, maintained the intrinsic probability of a divine revelation certified by miracles, and having established this antecedent probability, he showed that 'the Christian revelation and miracles have more than enough of solid historical testimony to substantiate them.' His argument has never been answered by the school of Mr. Parker. It can not be answered without denying that there is a personal God at the head of the universe, who controls all things by his omnipotent will."

We are sorry Christians take such narrow views of divine revelations, and such untenable grounds in support of their conception of such revelations. Divine revelations are not confined to the Bible scriptures. All utterances of truth are divine revelations, and it makes no difference whether such utterances come out of heaven, invisible space, or out of the mouth of man, they are equally divine. Neither are divine revelations confined to verbal utterances. On the contrary, all unfoldments in nature are divine revelations. But this concededly strongest point in the Christian's conception and defence of divine revelation, namely, "certified by miracles," is utterly demolished by the recurrence of similar *miracles* all around us, and accompanying spiritual communications. What avails it in proof of a mystical divine revelation to Paul, that he saw great lights and heard a voice speaking in the heavens, when we and others have heard similar things repeatedly? What avails it in proof of divine revelation, that his eyes were afterward opened, and his sight restored by a medium? when such things are being done every day, and men make it the common business of life. What avails it in proof of divine revelation that the woman of Samaria was told all things she ever knew, when to-day we are not only told by Spirits all we know of ourselves, but more? What avails it in proof of divine interposition that Peter was let out of prison by Spirits, since it has become a common thing for Spirits to lock and unlock the doors in our dwellings, and they are said to have recently unlocked the prison door and let Mr. Rand out of jail? What avails it in proof of divine interposition, that Philip was taken up and transported to Azotus, since we and others have seen men so taken up, and carried and held in space repeatedly? What avails it in proof of divine interposition, that the stone was rolled away from the door of the sepulcher by Spirits, since they now move with ease ponderable objects of hundreds or thousands of pounds weight in our midst, and before our own eyes? and so we might go through with what Mr. Peabody and the writer under consideration consider miracles, certifying divine revelations, and show complete duplicates, which occur in modern Spiritualism, and equally certify communications from Spirits to us as divine revelations.

The fact is, there is no such thing as is generally conceived to be a miracle. Those occurrences denominated miracles are things which transpire of which man does not at present see, and has not discovered, an adequate cause; but science is constantly bringing these miracles within her domain, and we have reasons for believing that all things are natural, and unfold from the divine centre or source.

Spiritualism demonstrates the unbroken continuance of human existence, and suggests a rational philosophy of the relations of human nature, an achievement which is grand, and in view of which all men should rejoice.

## BOOK NOTICES.

THE MYSTERIES OF HUMAN NATURE explained by a new System of Nervous Physiology: to which is added a Review of the Errors of Spiritualism, and instructions for developing or resisting the influence by which subjects and mediums are made. By J. Stanley Grimes. Buffalo, R. M. Wanzer. pp. 432.

Mr. Grimes has bestowed much attention upon the subjects of physiology, phrenology and the various phases of mesmerism, and with respectable powers of observation, analysis and induction, aided by much and varied experience, he is, of course, able to write much on these subjects that is instructive and useful. The portion of the book (which we are happy to say is by far the largest portion) in which he confines himself to these subjects, is valuable, and perhaps it is just to say that it contributes somewhat to the enlargement of this department of science. When, however, forsaking this field of his special scientific research, he proceeds to speak of that which he either knows nothing about, or has condescended to examine only in the most loose and one-sided manner, and under the influence of that blinding prejudice which draws an impenetrable veil over all facts and evidences tending to prove the opposite of that which, in his own egotistical conceits, he has resolved to assert and stick to at all hazards, the result is as might have been expected.

On page 346, Mr. Grimes vouchsafes to the public the following interesting piece of information concerning the origin of modern Spiritualism. Says he :

"Modern Spiritualism originated at my lectures in Poughkeepsie in 1843, in the following manner : I gave a course of lectures on phrenology and the physiology of the nervous organism, illustrating each lecture with experiments in mesmerism. I had just discovered the principle of credencive dreaming, and the wonderful power of language on the nervous organism; and here, for the first time, I attempted to reduce my new theory to practice in public."

After occupying three or four pages with remarks irrelevant to the present point, he says (p. 350) :

"I then described to them [his auditors] the usual mode of proceeding to ascertain whether any one is clairvoyant or not. The next day a large number tried the experiment, and several reported that they had succeeded. Andrew Jackson Davis, one of the persons, affected on this occasion, was an apprentice boy. He had never previously made his appearance in public, and although I noticed that he manifested some slight indications of clairvoyance, he was not otherwise as good a subject for experiments as several others whom I selected for that purpose. Another person who attended the lectures, and became interested in the experiments, was Mr. William Livingston, a merchant-tailor. One day, during the time that the course of lectures were proceeding, Davis went into Livingston's shop, and proposed to try the experiment."

The upshot of the business, as Mr. G. goes on to describe, was that Davis, under Livingston's manipulations, became clairvoyant, and subsequently commenced examining and prescribing for the diseased under Mr. L's magnetic operations. Mr. Grimes continues :

"Of course there could be no sympathy between the clairvoyant practitioners and myself after a public declaration of such sentiments; and though my lectures in Poughkeepsie gave birth to modern Spiritualism, and first caused A. J. Davis to come into notice, I distinctly protested at the time, and always since, against the principles and the practices which grew thus illegitimately out of my labors, and finally resulted in producing a motley brood of pretended Spirit mediums."

It is to be understood hereafter, by all the world, and down to the remotest posterity, that "modern Spiritualism originated" at Grime's lectures in 1843, at Poughkeepsie; or as he expresses it in other words, his lectures there and then "gave birth to modern Spiritualism." All the wonders of spiritual trance, of prophetic visions, of "Rochester knockings," of table tipplings, of tangible presentations of Spirit bands, of direct Spirit writings—all the pneumatic marvels that subsequently appeared in America, Europe, Africa and Asia, filling the civilized world with wonder and astonishment, and defying the most intelligent and ingenious minds to explain them on any satisfactory material hypothesis—all these had their "origin," basis and foundation in Grime's course of lectures in Poughkeepsie, in 1843! It is true that Mr. Grimes did not, at those lectures succeed in producing the slightest perceptible magnetic impression on the boy Davis, but then Davis *happened to be at his lectures*, (there's the great point,) and that same Davis was afterward magnetized by *another* man, and became clairvoyant, and dictated a book; and how would it have been even possible for Spiritualism to commence in any other conceivable way? How would it have been possible, for instance, for table movings, rappings and other alleged spiritual manifestations, to have begun in the city of Shantac, China, on that very same year 1843, had it not been for that notable course of lectures by J. Stanley Grimes, in Pough-

keepsie? And how would it have been possible for those preternatural sounds which were the initiaiment of the "Rochester knockings," to have occurred at the house of Mrs. Fox, in Arcadia, in 1843? and how could the hundreds of different varieties of manifestations have subsequently taken place in North and South America, England, France, Germany, Spain, Italy, Russia etc., had Mr. Grimes unfortunately (or fortunately) died just one day before the commencement of his Poughkeepsie lectures in 1843?

Maintaining, thus, the parentage of modern Spiritualism, Mr. G. asserts, on p. 346, that "modern Spiritualism is not only a delusion but a fraud;" and in view of the law of hereditary transmission of qualities from parent to offspring, we are partly inclined to believe that this assertion must be correct. He however gives us to understand, that he heartily laments the degeneracy of his child. Poor man, how saddening it must be to his parental heart!

As modern Spiritualism originated at Mr. G's. lectures at Poughkeepsie in 1843, and the parentage of it, therefore, belongs solely to him, of course he has the ability to pronounce upon its claims without the trouble of a personal investigation of the facts upon which its believers rest their faith, and he knows just who has lied, who has deceived, who has practiced juggling tricks for gain, and who has been deceived and deluded in the affair, without any other clues to the truth in the premises than those offered by Grime's theory, Grime's philosophy (?) or Grime's imagination! A great man is that same J. Stanley Grimes; and under an oppressive sense of our inability to do him justice, we here turn him over to the admiring and silent contemplations of our readers, and abruptly bring this notice to a close.

## MODERN MIRACLES OF HEALING.

The Catholic Church has, in all ages of the world, recognized the possibility and reality of intercourse with Spirits. They have always claimed to hold even direct communion with God, as well as indirect through the Spirits of good men and women whom the Church has canonized as saints. While the Bishops, Priests and other dignitaries of the Church have always claimed to have such intercourse, they have always insisted that it was miraculous, and should be confined at least to the faithful devotees of the Church, if not exclusively to the sacerdotal classes. Hence they have taught that it is wrong for people generally to hearken to the voices of Spirits; that there was danger of being led astray by them; that there were evil and designing Spirits—in a word, that the Devil was in it, and therefore the common people must have nothing to do with it. The ignorant and superstitious of their faith have believed this pretension of their teachers, and look upon spiritual intercourse with holy horror. We have known, however, several ignorant Catholics who were Spirit mediums, and under their superstitious fears were greatly annoyed by it. These would go to their confessors for directions as to how they should act in the premises. They were always advised to avoid such mediumship, and not have anything to do with the Spirits. A servant girl, who was formerly employed in the editor's family, on becoming mediumistic, was admonished by her confessor by all means to repel the influence of Spirits and rid herself of them, even at the sacrifice of her place, should that be necessary.

We, however, know of some of the more rational and enlightened of the Catholic faith who are mediums, and who also make the fact known to their confessors, but with a different result. The confessor, finding them rational, thinking people, will tell them that their mediumship need not disturb them—that it is a common thing among the clergy and more enlightened people of the Church, to have intercourse with Spirits; that it is nothing that will harm them, etc.

Many of the Bishops and Priests of the Catholic Church are healing mediums. They seldom, however, use their power; and then not so much for the good of suffering humanity, as to create and continue a superstitious reverence for the Church, and as a pretended seal of the divinity of their faith and mission. The more humane among them—those who use their mediative and healing powers to restore suffering humanity irrespective of any special glorification of the Catholic faith—are not cordially fellowshiped by the Church. It will be recollect that about two years since, Fathers Gaudentius and Stanislaus, of Pittsburgh, Pa., who had the gift of healing,

were in Brooklyn, and performed many mighty works of healing—afterward proceeding eastward in the furtherance of their mission. Their process was prayer and the laying on of hands, which has been the chief process in the Catholic Church in all ages, and is used by many modern Spiritualists. Many Spiritualists, however, perform cures by the same process but *without* prayer, which shows that prayer is not the essential element of healing.

Father Teixeira, who performs clerical duties in this city, but whose residence is in Williamsburgh, and who is one of the most devout of the Catholic clergy, has great healing powers, and his humanitarian feelings have induced him to use these powers, in some instances, more for the relief of suffering humanity than to secure a superstitious reverence for the Catholic Church; and for this, Archbishop Hughes degraded him. Now, there is probably more real, good, humanitarian and divine love, and more work-worship in Father Teixeira than there could be got into or out of as many Bishop Hughes as could stand between here and the Pope at Rome. But this real and unostentatious goodness is not what the Church wants. Unless a man bends everything to foster a superstitious reverence for the Pope and the Church, he is apt to fall under ecclesiastical censure. Thank God, Spirits manifest themselves now more outside of the Church than in it. But the Church will yet be called to account for this "talent" which it has hid in the earth, or traded with for personal aggrandizement and for its own glorification. We copy the following interesting facts of healing from the *Glasgow Gazette*, Scotland, under date of August, 1859 :

#### IMAGINATION.

In the *Gazette* of April 16 last, we took notice of the effect of *sympathy* upon the human frame, and more particularly in so far as this is caused by strong religious impressions acting powerfully upon a nervous habit of body, and upon a delicate constitutional frame; and we farther, by way of illustration, gave an account of the extraordinary epidemic called "Revivals," or "Convictions," which took place at Cambuslang in the year 1742, which has now reappeared in the North of Ireland, and seized many unfortunate individuals there. However curious the effects of sympathy may be upon the minds of nervous persons, easily influenced by religious visions, or terrors, the effect of *imagination* upon the minds of individuals similarly constituted is equally wonderful, and can with still greater difficulty be rationally accounted for. As an example, let us see what took place in Germany in 1821, not merely among the lower classes of society, but also among the highest and best educated in the country.

In 1744, the houses of Hohenlohe were elevated to the rank of Princes of the Holy Roman Empire by Charles VII. They are divided into two reigning families or houses—viz., of Neuenstein and of Waldenburg, to the latter of which the Reverend Prince Hohenlohe belonged. He was one of the canons of the Noble Chapter of Olmutz, and a Knight of Malta.

In June, 1821, this Reverend Prince Hohenlohe visited Wurzburg, where he preached frequently to immense crowds, and then commenced performing miracles. To the astonishment of the populace, he made the blind to see, the deaf to hear, the lame to walk, and paralytics to be perfectly cured; and in a short time no less than thirty-six persons in Wurzburg were restored to health from a state of hopeless infirmity. All this he did, as he said, "by his prayers, and by a firm confidence in God, with God, and through God." The Princess of Schwartzenberg, who had been lame from her eighth to her seventeenth year, had in vain sought relief from the united advice of the most eminent physicians, and fourteen days before Prince Hohenlohe saw her, her life had been despaired of. It was only with the most violent pain that she could lie in a horizontal position, and only by a machine constructed by Mr. Heine, her head physician, could she be made something freer from pain in bed. While the Princess was in this hopeless state, Prince Hohenlohe was called upon to visit her, which he accordingly did, along with his disciple, Martin Michel. After an earnest prayer, and a full confidence in God, he commanded the Princess to arise, when she was instantly cured!! She stepped out of the bed alone, threw the machine from her, dressed herself, and walked afterward in the courtyard and in the garden, performed her devotions the next morning in the church, with praises and thanksgivings for her wonderful restoration. She next day visited the garden of the court of Julius' Hospital, and then went, in company with her Serene Highness the Princess of Lichtenstein, born Princess of Esterhazy; his Serene Highness the Duke of Arenberg, also her uncle, his Serene Highness the Prince of Baar, and others, to the sermon of the Prince of Hohenlohe in the Collegiate Church of Haug, and ever afterward continued perfectly well. When Prince Hohenlohe left Wurzburg for a short time for Bamberg, he met a great many invalids on the roads. He stopped, got out of his carriage, and healed them all! At Bamberg he restored two sisters to the

use of their limbs who had not left their beds for ten years. The Rev. Mr. Sollner, of Hallstadt, in presence of a number of persons, was cured of an inveterate gout as he sat in his carriage, and immediately alighted and nimbly went through the town on foot. On the morning of June 30, 1821, a cart drove up to Staffenberg's Hotel. It was immediately conjectured that it brought some poor creature in need of help; and actually an old man, a butcher by trade, was carried out of it into the hotel, carefully swaddled up in sheets, for all his members were so crippled that he could not even be touched by the hand without excessive pain. The crowd assembled before the hotel were astonished to see a person so extremely afflicted, and many of them called out aloud, "If this man is cured, the finger of God will be manifest!" The whole multitude were now waiting full of anxiety in expectation for the event, when, after some time, a lady was heard in the hotel calling out of the window to those in the windows of the adjoining house, "Good God! the man is cured! He can walk already!" The crowd below were now more eager than ever with expectation, when another lady called out to them, "Clear the way before the door; the man is coming out; let him have a free passage!" The man then came out, and walked to his cart; but after driving a little way, he stopped the driver, and desired him to take him back to the gracious Prince, as through excessive joy he had forgotten to return him thanks.

The miracles of Prince Hohenlohe did not stop here, for numerous other remarkable cures were performed by him. A child of Mr. Gulemann, who was attended by medical men, being entirely blind, was restored to sight on the spot, and ever after remained blessed with perfect vision. The daughter of Mel, the King's cellarar, was perfectly deaf, but after the earnest prayers of the Prince in her behalf, she ran about the house crying out for joy, "I am cured now! I can hear perfectly well!" A boy of four years old was brought from Grossenlangheim, who for three years and a half had one of his eyes entirely covered by the eyelid, so that no one could tell whether the eye existed at all, and his other eye was covered with a thick film. This boy was so perfectly restored by the prayers of the Prince, that both his eyes became sound and well, and the same afternoon he went up and down all the steps of the Quanteischer House with the greatest nimbleness. A man from Schwemelsbach, who had not been able for eight years to raise himself once in his bed, was brought in a carriage before the residence of the Reverend Prince, who was just about to begin a journey. The Prince was in the greatest haste, but still wished to relieve this afflicted man, and accordingly opened his window and began to pray from it, desiring the sick man to pray also at the same time. After giving him his blessing, he called out to the man to arise. This at first he could not do, and the prayer was repeated again, whereupon the sick man raised himself a little and declared that he was now free from pain. The prayer was again repeated, and then the man arose entirely by himself, got out of the vehicle, walked from thence to the Collegiate Church of Haug, and there returned thanks to God for his great deliverance. The sister of Mrs. Brioli, grocer in the same town, who lay almost dead, and her life despaired of, although attended by an eminent physician, was instantly healed on the spot by the prayers of the Prince, and continued afterward to enjoy full health and vigor; and her relation, a native of Volkach, whose speech could not be understood from a disorder of his tongue, was in like manner instantly healed, and then spoke quite distinctly and with perfect freedom. Such miraculous doings naturally attracted a vast concourse of people from town and country, and the house of the Prince was surrounded by thousands. The cures, which on June 27, 1821, amounted to thirty-six, had now amounted to upward of sixty, and every day appeared to add to the number.

Such, then, were the extraordinary accounts published in the German papers in 1821 of the effects of Prince Hohenlohe's prayers, the truth of the cases being testified by a host of respectable witnesses who had been present on the occasion in question and seen the miracles performed. The English newspapers of the time retailed all the German accounts of Prince Hohenlohe's miracles.

#### SPIRIT COMMUNICATION.

\* \* \* The object of the material life is to lay the foundation of a life that is to be eternal; it is a school in which that immortal spark of intelligence which came forth from the mighty, pulsing, beating, throbbing heart of nature, must learn its first lessons. How important is it that you improve those precious school-days, that when the time comes that you should enter into the field of labor, you may understand what that labor is—that you may teach, instead of being taught! When your minds shall once have grasped this idea, with all its glorious bearings, a new field of existence will be unfolded to your view, and the eternal progress of the soul begun.

Friends, you have allowed weeds and noxious herbs to intermingle with the rich fruits and flowers that we have been striving to cultivate in the garden of your hearts. This should

not be so. We often find you groping your way darkly among the crumbling ruins of blind superstition, which the ignorance and folly of past ages have heaped up in your path. It is your privilege to walk forth in the broad sunshine of God's love, and bathe freely in that glorious stream called freedom of thought, which now flows through the midst of your land, and will soon spread its mighty influence over all the nations of your earth. It is your duty to battle with the demon of sectarianism, which has built up the high wall that has separated man from his brother man, and from his God. Let your weapons be the sword of truth and the breast-plate of love. Be ever mindful that it is a pure and holy principle of love that will accomplish the great object of the spiritual philosophy, in binding men together in one grand brotherhood of love and affection. Then how necessary it is that you cherish love and wisdom; love, that you may forgive ignorance—wisdom, that you may correct error, and make the desolate heart to bud and blossom like the rose. Love must be the main-spring of your nature—the life-blood of your heart—the very essence of your existence.

Do not loiter by the way-side; for time once lost, can never be regained. The heavy ball falling from a very high distance to the earth's surface, moves with greater velocity as it speeds on its way; but if its course be arrested, it loses a momentum that it can never recover. It is so with the progress of the human soul. If it be arrested in its upward course, it must lose that time through eternity. \* \* \*

#### THE CLERGY'S APPRECIATION OF THE TELEGRAPH AND PREACHER.

We publish the following as a specimen of many kind and encouraging letters which we have recently received from clergymen of the different sets, in different sections of the country. The truth is, there is a great deal of dissatisfaction among the clergy in regard to the meager knowledge they have, and the impotency of the *faith* they are sent to preach, as well as with their lack of success in reforming mankind. They feel the need of more knowledge and a freer and more practical speech, and they are looking hopefully to Spiritualism, and many are admiring its freedom and deep-thinking tendency. We know we have what they need—perhaps not *all* they need, but they must accept what we have; and we feel encouraged by the many evidences, by letters, and otherwise, that the clergy in their private thoughts and opinions are more for us than against us:

MR. PARTRIDGE: Having learned that you would award a copy of your *TELEGRAPH AND PREACHER* to any clergymen who would publicly call the attention of his congregation to an examination of its principles and doctrines, and always feeling an interest in the great cause of eternal progression, I took the liberty of presenting your *Periodical* to my congregation, and invited them, as candid men and women, to examine its columns, as well as its opponents, before attempting a solution of the greatest problem of the age. And although I am no Spiritualist, yet I have ever held that the Church is far back in the march of her glory. Art, invention, and improvement are up, off, and away, leveling hills and tunneling mountains, sending men and commerce by steam and gas across continents and oceans, grasping the lightnings and chaining them fast to the ear of human events, flashing the intelligence around the world, and science, leaping away among the orbs, explores the worlds that emboss the path of the Almighty, and from the field of endless discovery throws on our planet new-found glories every day, while the Church, scarce out of her swathing bands, comes smothered up in superstitious lore, and, wrapped in creeds, crawls on an infant of two thousand years.

I belong to a branch of the Church that, with one or two exceptions, is quite tolerant, yet it is five hundred years behind the age. I believe this world is the ante-chamber to the realms of eternity; that this is the place where we are to dress up and get ready, and even begin the great march of a glorious destiny; that our earth is situate in the empire of violation, where its populations are operated on by both good and bad Spirits; that blessings and cursings are before us; that we are to try the Spirits and choose for ourselves, and that, when a right choice is made or consummated, and we get in the highway of eternal progress, we soon get beyond the reach of the bad, and into the spheres of the good, and under headway in the march of happiness and glory. Death will be no barrier in the way of progress. It is true, the body falls, but the soul goes on forever, rising by immortal altitudes, and sweeping away by immeasurable latitudes across dominions in the homestead of God, exploring world after world, with all the sunless millions of eternal life, while Jehovah himself endures. This, I hold, is the New Testament view of human destiny, and seems to me to be in accordance with reason and the perfect rectitude of the Supreme Being.

You will please forward to my address a copy of your *TELEGRAPH AND PREACHER*, as I believe I have complied with your conditions as published. My address is, F. . . ., Centre Co., Pa. Yours in the great cause of human advancement.

C. JEFFRIES.

## REPLY TO EDITOR'S NOTE ON "J. C."

TEXT. "It is proven that inertia is not a characteristic of matter; and instead of about sixty-four primates, there are but one or two, and that the atoms of the universe are redolent with life."

EDITOR'S NOTE. "We would like to know on what authority our correspondent here asserts that this has been *proven*."

To prove the existence of life in the atoms of the universe, it is necessary to define what life is. Life is being, or existence; the proof of life is motion; now, if motion is apparent in all the atoms we can behold, then is there real objective life in what we can know of the universe; this being established, it is proven.

The Bible states that God is in all things, and God is life. In Brand's Encyclopædia, matter is defined "substance," and then the writer says:

"Of the intimate nature of matter, the human faculties can not take cognizance, nor can data be furnished by observation or experiment, on which to found an investigation of it. All we know or can know of matter is its sensible properties." \* \* \* "It is capable of reduction into particles called atoms of peculiar forms, each class having its own magnitude and peculiar properties;" "a determinate number of atoms of one kind admit of combination with a determinate number of another, etc., having properties *peculiar to that combination*, and differing from the known properties of their elemental atoms." "These solutions and combinations result from properties *inherent in the atoms themselves*." "These so-called divisions of properties of matter may be regarded as essential or contingent."

From the above, it appears that the various properties attached to matter are not permanent, and in some instances are of very doubtful application, and that the atoms in their combinations and re-combinations, possess inherently the power to arrange themselves, according to the circumstances which control and direct their operations. This inherent power of atoms I claim is life, manifested in the motion to arrange themselves according to the law controlling them. If there were not life here, how could motion be produced?

Again: Geology takes up the structure of the earth in its primordial condition, in which it supposes that substance originally was but one element, and conducts us through vast epochs of time in which matter has outworked itself to superior conditions in each epoch. Now we have nothing to do with the circumstances bringing these changes about, but with the fact that they are produced. If life was not manifested in the motion to produce them, I take it, these changes would not have been produced. Soil, it is taught, is the disintegration of rocks and minerals. All agriculturists know that plants will not grow in the substance of primitive rocks, however finely pulverized; but by certain atomic changes the atoms become, in lapse of time, fitted for the productions of the earth. Is there no life and motion in these changes, and do not these atomic changes affect the earth as a body?

If the outworkings of the atoms of earth change the whole structure, as geology shows, for what reason shall it be concluded that substance on the earth shall not be subjected to the same unchanging laws by which such wonderful changes are produced in the earth?

Astronomy teaches and proves that bodies of space were formed of undeveloped substance, manifesting but one element, form or character. The nebular hypothesis by the author of "Vestiges of Creation" supports and confirms it. Professor Mitchell, in one of his last course of lectures, states that the nebular hypothesis is the only theory on which can be based the various appearances of bodies in the universe. Astronomy teaches that bodies of space are possessed of various motions, around their centers and on their axes; one controlling at times, and the other at other times, in their path around their suns. What is the form or character of that power that controls it outside of them, if it be not self-existent and self-evident?

Obvious it is, that there is motion in the earth and on the earth. Some of these are invisible to the naked eye, as the growth of plants and crystallization in the earth.

The motions of bodies on the earth are relative: that which indicates the slowest motion is termed a state of rest. Bodies or atoms of matter appear at rest, owing to the vastness of the earth.

I take it, no proof is required that change and alteration are exhibited in every department of space. The outworking of the atoms of the form changing the form, and subsequently, the place of the form. These changes of localities of forms are not as rapid as in animal life, but though slow of progress, are sure and certain. I suppose the vitality of a form is in exact proportion to the development of the atoms of that form.

The mineral kingdom in the structure of the earth is the most undeveloped, the vegetable the most, and the animal the next. The atoms in grossest matter having less life in their forms than others, are, of necessity, longer outworking through their forms. Many of the illustrations are based on the chemistry of substance; but chemistry is not able to separate matter into different combinations without the presence of the primary form of matter.

As geology and astronomy show that matter originally existed in one element or form, and that matter in the earth and bodies of space have outworked themselves to the advanced conditions we behold, is it demonstrated that life exists in all the universe?

J. COVERT.

NOTE BY "F."—The author of the above informs us that geology and astronomy prove that matter originally existed in one "element." This is denied; for not only is the nebular hypothesis of creation itself not yet proven, and is still regarded as a mere "hypothesis," though of a very high degree of probability; but even if it were proven, it would still be a question whether the original nebulous mass consisted of only one element, or of one million.

As for matter being, in point of fact, universally connected with, and impelled by, life, we have nothing to say in disputation; but if "J. C." means to argue that life is an inherent property of matter—that is, that matter has the inherent property of putting forth the phenomenon of vitality, as from itself, rather than that life is an endowment of matter from a source which is itself above matter, we think he has failed to exhibit the slightest argument in favor of his conclusion.

F.

PSYCHE'S PROGRESS;  
OR THE WAY OF A SOUL AFTER DEATH.

BY GEORGE STEARNS.

## Part Third.—The Retrospect.

Death of all we should enjoy

Touches nothing to destroy,

Every Spirit-entity

Keeps its own identity;

Loses no intelligence,

Garnered in the world of sense.

Ripe in sensibility,

Perfect in agility,

Greatened in mentality,

Strengthened for morality,

Every soul preserves its human

Character—

All that in a man or woman

We prefer.

Yet the dying leave behind

What is painfully resigned.

Death will never elevate

To the soul its fleshly mate.

He, like squirrels, from its cell

Picks the nut and leaves the shell.

He transports the man himself,

But without his shining pelf.

He uplifts the heart above

What it should no longer love.

He of every earthly union

Breaks the ties,

Bidding Psyche seek communion

In the skies.

Then will many a spirit pine.

For the love it must resign.

Love of folly, love of fame,

Love of nothing in a name,

Love of station, love of gold,

Love of what should not be told,

Love of gaining, love of rum,

Love of what will never come:

Death will carry none of these

To the land where heart should case;

He will only break the fetters

Of the slave,

And extirpate begetters

Of the knave.

Love of immortality—

Not of sensuality,

Not the love of mere to-day,

Not of what is past away,

Not this sublunary hearse,

But the living Universe—

Is the soul's instinctive guest,

As the habit of the blest.

Partial love is pleasure's bane;

Every worldling is insane.

What is mortal spirits covet

But with grief;

And the heart must look above it

For relief.

As we constantly inure

To the evils we endure;

As we soon forget the dead

When their forms of life are fled,

And the longer loved ones sleep,

Less and less we go to weep:

So it is with such as die

Looking backward from the sky;

Time their true reformer is

From this world's idolatries.

Time habituates denial

E'en to lust.

And the bent of Psyche's trial

Is to trust.

## EXCERPTS OF THEOLOGICAL READINGS.

NUMBER TWO.

Gesenius, (born 1786.) a distinguished biblical critic and orientalist, professor of ancient literature in the gymnasium of Heiligenstadt, and of theology at Halle, (whose Lexicon of Hebrew was translated at Andover) says the Hebrew language in its present form hardly reaches higher than the age of Solomon or David, and adds: "Upon the supposition that the Pentateuch was a production of the age of Moses, we must, indeed, carry its existence (the existence of the language) back to a period considerably more remote. But notwithstanding the learned defenders which that supposition has found in our age, it can scarcely approve itself to an unprejudiced critic. It is a fact that the language of the Pentateuch fully corresponds with that of the ancient historical books, and in the poetical portions with that of the poetry of the first age," (extending to the time when it was corrupted by the influence of the Chaldaic in consequence of the captivity). "If there was an interval of nearly one thousand years between these writings, as there must have been on the supposition that Moses was the author of the Pentateuch, a phenomenon would be presented to which there is no parallel in the whole history of language, viz.: that a living language of a people, and a circle of their ideas, should remain so unaltered for such a length of time."

"As there is no evidence of the existence of any books among the Hebrews before the captivity, we do not look beyond Esdras and the fifth century B. C., for any Hebrew literature except poetry orally preserved; although we do not deny them the power of writing, perhaps as far back as Solomon, in alphabetic letters. Say then (as is shown in another place) in the tenth century B. C., the Jews had fifteen letters. About the same age the Cadmean alphabet had sixteen."

Vater, Gesenius and Hartmann, considered Deuteronomy as having been composed long after the other four books.

"We have the authority of Irenæus, Clement of Alexandria, Tertullian, and others of the early fathers, to show that the Jews, in their day, asserted that the 'Scriptures had been destroyed' at the time of the captivity, and were afterwards re-written by Ezra." "This tradition," says Norton, "shows that the Jews, at the time when they transmitted their ancient books to the Christians, were ignorant of the history of them, and had substituted fables for facts." p. 126.

Diodorus I. XCIV. Mneves, in Egypt, said his laws were given him by Mercury; Minos in Crete, and Lycurgus in Lachmon, pretended their laws were dictated by Jupiter and Apollo. Ce genre de persuasion a été employé auprès de beaucoup d'autres peuples, et a présente de grande avantages. En effet, ou raconte que chez Arimaspes, Zathranste avait fail croire qu'il tenait ses lois d'un bon génie; that Zamolxis had communications with Vesta, and among the Jews, Moses said he had received the laws from God called Jao.

"Ainsi le historie de Noé, du deluge et de l'arche, est une historie purement Chaldeenne, c'est-à-dire que les chapitres 7, 8, 9, 10 and 11, sont tires des legendes sacrées des prêtres de cette nation," and then he gives copies of Chaldean monuments by Alexander Polyhistor, recorded also by Syncelle, Volney I., p. 124.

Vincent, author of "observations sur les recits des historiens anciens" "de Dissertations sur les antiquites etrusco-romain ou L'Idolatrie" etc., says: Si l'on considere que les livres attribués à un Moyse initié à la science des Egyptiens, et contemporain de Sesostres, sont un amalgame de principes hétérogènes postérieurs de dix siècles à l'auteur supposé, on demeurera convaincu que la compilation n'a pu en être faite avant les derniers règnes de monarchie des Perses." p. 153.

"The book of Genesis veiled, in a significant expressive mythus, a problem which no philosophy has satisfactorily solved." Gesenius, *Geschichte*, etc., Leip. 1815, p. 13.

"The Marquis de Fortia d'Urban goes further, and denies at once the history of the dispersion as given by Moses, and indeed the inspiration of the historical narratives of Scripture." Cardinal Wiseman's Lectures, p. 16.

"The learned and judicious Molitor, who has brought an immense store of Rabbinical literature to bear upon the demonstration of the Catholic religion, acknowledges that 'the Jewish tradition which makes Hebrew the language of the first patriarchs, and even of Adam, is, in its literal sense, inadmissible.'" W. p. 18.

"Of the same school, but far superior in merit to the authors yet mentioned, is Julius Klaproth. His great work on the affinity of languages, the *Asia Polyglotta*, published in Paris, 1853, consists of a large quarto of text, with a folio of comparative tables. In it he makes no secret of his complete disbelief in the Mosiac history of the dispersion; it is, he tells us, like many other things in the writings of Western Asia, a mere story founded upon the significant name of Babylon." Wiseman, p. 69.

"The Mosiac account" says a learned writer, "does not make it quite clear that the inhabitants of the world descended from Adam and Eve. Moreover, the entire or even partial inspiration of the various writings comprehended in the Old Testament, has been, and is, doubted by many persons, including learned divines and distinguished oriental and biblical scholars." Wiseman, p. 93.

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... **THE SUSPENSE OF FAITH.**—Writers in the *Christian Inquirer*, the Unitarian paper of this city, are still discussing the questions broached in Dr. Bellows' recent discourse proposing a new Church. There seems to be a pretty strong tendency in the Unitarian denomination to the adoption of a Liturgy, and we have not yet seen Dr. B.'s views decidedly opposed from any quarter in his denomination.

... **FATE OF SIR JOHN FRANKLIN.**—Among the items of news brought by the *Canada*, which arrived at Halifax on Thursday of last week, was, that the screw steamer *Fox*, Capt. McClintock, sent by Lady Franklin to the Arctic regions in search of the traces of Sir John Franklin's expedition, had returned to England, having been completely successful. At Point William, on the north-west coast of King William's Island, a record was found, dated April 25, 1848, signed by Captains Crozier and Fitz James. The record says the *Erebus* and *Terror* were abandoned three days previously in the ice, five leagues to the N.N.W., and that the survivors, in all amounting to 105, were proceeding to Great Fish River. Sir John Franklin had died June 11, 1847, and the total deaths to date had been nine officers and fifteen men. Many deeply interesting relics of the expedition were found on the western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after their abandonment one ship was crushed in the ice, and sunk, and the other forced on shore, where she remained. Several skeletons of Franklin's men, large quantities of clothing, etc., and a duplicate record up to the abandonment of the ships was discovered. This intelligence can not but be regarded with deep interest by all, as it puts to rest a question which has caused deep anxiety among the intelligent of every Christian nation, and will quiet the mind of the noble and devoted lady who for so many years has been seeking tidings from her absent husband.

... **THE ZURICH CONFERENCE.**—The London *Morning Herald* gives prominence to the following paragraph:

"We have reason to believe that a definitive treaty of peace will soon be concluded at Zurich. It will, however, bear the signatures of only two powers—France and Austria. The preliminaries of Villafranca will be strictly maintained. As to the relations of Austria and Sardinia, we learn from Vienna that the preliminaries of Villafranca will serve as a guide for the conduct of Austria."

A Berne telegram says a courier from Vienna had reached Zurich with instructions to draw up a treaty of peace, and a document for the cession of Lombardy to Sardinia. No allusion is made to the Duchies. It is hoped that a treaty will be signed in a few days.

... **The Great Eastern** is advertised to leave Holyhead for Portland, U. S., on the 20th of October. Some of the London journals speak in denunciation of the hurried manner in which she was sent to sea on her late disastrous trial voyage.

... **NEWS FROM DEVILDOM.**—Another brutal prize-fight has lately taken place, but we are not going to say when, where, between whom, or who was conqueror—estimating these as matters with which the blessed public has no business. One of our motives for abstaining from the publicity of these degrading, disgusting, and demoralizing particulars, is to shame those very respectable daily journals which have so far become the pimps and panders to rowdiness as to eagerly gather up all the minute facts, and spread them before their readers in lengthy detail, thus magnetizing the combative nature of thousands, and scattering broadcast the seeds of many more prize-fights.

... **KANSAS NEWS.**—The adoption of the Wyandot Constitution is rendered certain by the reception of returns from the most important counties. The majority in its favor will probably reach 4,000.

... **EPISCOPAL CONVENTION.**—The Triennial Convention of the Protestant Episcopal Church is now in session at Richmond, Va.

... Insects must lead a truly jovial life. Think what it must be to lodge in a lily! Imagine a palace of ivory or pearl, with columns of silver and capitals of gold, all exhaling such a perfume as never arose from human censer! Fancy, again, the fun of tucking yourself up for the night in the folds of a rose, rocked to sleep by the gentle sighs of a summer's air, and nothing to do when you awake but to wash yourself in a dew-drop and fall to and eat your bed-clothes!

... **A MURDER TABLE.**—The following statistics, derived from official tables, show the number of murders yearly per million of inhabitants in different European countries:—In Belgium, 18; Sardinia, 20; France, 31; Austria, 36; Lombardy, 45; Tuscany, 56; Bavaria, 68; Sicily, 90; Papal States, 113; Naples, 174.

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... **THE LOST AERONAUTS.**—Professor La Mountain and Mr. Haddock, who were missing for more than a week after their ascent in a balloon from Watertown, have returned to their homes after enduring the greatest perils and exposures. They traveled some three hundred miles in a little over four hours, and landed, in the night, in a Canada wilderness, some 150 miles beyond Otway. They left the balloon fast in a tree-top, and for four days and nights groped their way along streams and lakes, stiffened by the cold and soaked in the rain, without the means of kindling a fire, and during the whole time eating nothing but a couple of raw frogs, a clam, and a few berries. On the fifth day of their weary wanderings, as they were polling a little raft over a small lake, and about to give up in despair, they were startled by the welcome sound of a gun, and presently they saw smoke curling up over the tree-tops, as a sure indication of a human habitation. It proved to be the residence of a Mr. Cameron, who hospitably entertained them, and provided Indian guides for them, who carried them in a canoe some sixty miles to a stage rout, whence they were brought to Otway, arriving there on Monday, the 3d inst. The balloon is a total loss. Both Mr. Haddock and Mr. La Mountain have published accounts of the voyage, which are deeply interesting.

... **AN ITEM FOR EPICURES.**—A large bed of oysters has been discovered off Eaton's Neck, L. I. It is said to be about two miles long, one mile wide at the west end, half a mile wide at the middle, and half a mile at the east end. The bivalvular community were not a little astonished at the sudden descent of hundreds of grapples from scores of sloops and boats, into their midst, whose very existence they had actually been so selfish (shell-fish) as to conceal from the world until accident led to their discovery. They are being taken up and planted in different localities; and hereafter our great Gotham will probably be more plenteously supplied with these delicious edibles.

... **THE SUSPENSE OF FAITH.**—Writers in the *Christian Inquirer*, the Unitarian paper of this city, are still discussing the questions broached in Dr. Bellows' recent discourse proposing a new Church. There seems to be a pretty strong tendency in the Unitarian denomination to the adoption of a Liturgy, and we have not yet seen Dr. B.'s views decidedly opposed from any quarter in his denomination.

... **FATE OF SIR JOHN FRANKLIN.**—Among the items of news brought by the *Canada*, which arrived at Halifax on Thursday of last week, was, that the screw steamer *Fox*, Capt. McClintock, sent by Lady Franklin to the Arctic regions in search of the traces of Sir John Franklin's expedition, had returned to England, having been completely successful. At Point William, on the north-west coast of King William's Island, a record was found, dated April 25, 1848, signed by Captains Crozier and Fitz James. The record says the *Erebus* and *Terror* were abandoned three days previously in the ice, five leagues to the N. N. W., and that the survivors, in all amounting to 105, were proceeding to Great Fish River. Sir John Franklin had died June 11, 1847, and the total deaths to date had been nine officers and fifteen men. Many deeply interesting relics of the expedition were found on the western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after their abandonment one ship was crushed in the ice, and sunk, and the other forced on shore, where she remained. Several skeletons of Franklin's men, large quantities of clothing, etc., and a duplicate record up to the abandonment of the ships was discovered. This intelligence can not but be regarded with deep interest by all, as it puts to rest a question which has caused deep anxiety among the intelligent of every Christian nation, and will quiet the mind of the noble and devoted lady who for so many years has been seeking tidings from her absent husband.

... **THE ZURICH CONFERENCE.**—The *London Morning Herald* gives prominence to the following paragraph:

"We have reason to believe that a definitive treaty of peace will soon be concluded at Zurich. It will, however, bear the signatures of only two powers—France and Austria. The preliminaries of Villafranca will be strictly maintained. As to the relations of Austria and Sardinia, we learn from Vienna that the preliminaries of Villafranca will serve as a guide for the conduct of Austria."

A Berne telegram says a courier from Vienna had reached Zurich with instructions to draw up a treaty of peace, and a document for the cession of Lombardy to Sardinia. No allusion is made to the Duchies. It is hoped that a treaty will be signed in a few days.

... The *Great Eastern* is advertised to leave Holyhead for Portland, U. S., on the 20th of October. Some of the London journals speak in denunciation of the hurried manner in which she was sent to sea on her late disastrous trial voyage.

... **NEWS FROM DEVILDOM.**—Another brutal prize-fight has lately taken place, but we are not going to say when, where, between whom, or who was conqueror—estimating these as matters with which the blessed public has no business. One of our motives for abstaining from the publicity of these degrading, disgusting, and demoralizing particulars, is to shame those very *respectable* daily journals which have so far become the pimps and pander to rowdyism as to eagerly gather up all the minute facts, and spread them before their readers in lengthy detail, thus magnetizing the combativeness of thousands, and scattering broadcast the seeds of many more prize-fights.

... **KANSAS NEWS.**—The adoption of the Wyandot Constitution is rendered certain by the reception of returns from the most important counties. The majority in its favor will probably reach 4,000.

... **EPISCOPAL CONVENTION.**—The Triennial Convention of the Protestant Episcopal Church is now in session at Richmond, Va.

... Insects must lead a truly jovial life. Think what it must be to lodge in a lily! Imagine a palace of ivory or pearl, with columns of silver and capitals of gold, all exhaling such a perfume as never arose from human censer! Fancy, again, the fun of tucking yourself up for the night in the folds of a rose, rocked to sleep by the gentle sighs of a summer's air, and nothing to do when you awake but to wash yourself in a dew-drop and fall to and eat your bed-clothes!

... **A MURDER TABLE.**—The following statistics, derived from official tables, show the number of murders yearly per million of inhabitants in different European countries:—In Belgium, 18; Sardinia, 20; France, 31; Austria, 36; Lombardy, 45; Tuscany, 56; Bavaria, 68; Sicily, 90; Papal States, 113; Naples, 174.

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Ashes—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
Pot. 1st sort. 100 lb. ....	5 12 $\frac{1}{2}$ @
Pearl, 1st sort. ....	5 50 @
 Bread—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
Pilot, 7 lb. ....	4 1/2 @
Fine Navy. ....	3 1/2 @
Navy. ....	2 1/2 @
Crackers. ....	4 1/2 @
 Bristles—DUTY : 4 $\frac{1}{2}$ ct. ad val.	
Amer. gray and white. ....	30 @
50	
 Candles—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
Sperm, 7 lb. ....	40 @
Do. pt. King's lands. ....	60 @
Do. do. J'd and M'y. ....	60 @
Adamantine, City. ....	18 @
Adamantine, Star. ....	17 @
20	
 Cocoa—DUTY : 4 $\frac{1}{2}$ ct. ad val.	
Marac. in bd. 1b. ....	— @
Guayaquil in bd. ....	13 @
Para, in bond. ....	10 @
St. Domingo, in bond. ....	7 1/2 @
8	
 Coffee—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
Java, white, 7 lb. ....	15 @
Bahia. ....	10 1/2 @
Brazil. ....	10 1/2 @
Jaguayra. ....	12 @
Maracaibo. ....	11 1/2 @
St. Domingo, cash. ....	11 @
11 1/2 @	
 Flax—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
American, 7 lb. ....	8 @
9 1/2	
 Fruit—DUTY : not d'd, 30. Dry F. 8 $\frac{1}{2}$ ct. ad val.	
Rais. Sn. 7 1/2 cwt. ....	— @
Rais. bch. and bx. ....	2 20 @
Cur'tns. Zuc. 7 lb. ....	5 @
5 1/2	
 Flour—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
State, Superfine. ....	4 50 @
Do. Extra. ....	4 60 @
Ohio, Ind. & Ill. fl. h. ....	— @
Do. do. Superfine. ....	4 40 @
Do. Extra. ....	4 75 @
Do. Roundhoop. ....	— @
Do. Superfine. ....	4 50 @
Do. Extra. ....	5 30 @
Ill. & St. Louis sup & fan. ....	5 25 @
Do. Extra. ....	6 @
Do. Extra. ....	6 75 @
Mich. Ws. & Iowa extra. ....	5 40 @
South. Baltimore, super. ....	5 30 @
Do. Extra. ....	5 40 @
Georgetown & Alex. sup. ....	5 30 @
Do. Extra. ....	5 75 @
Petersburg & Rich. sup. ....	6 @
Do. Extra. ....	6 30 @
Tenn. & Georgia, sup. ....	5 50 @
Do. Extra. ....	6 00 @
7 25	
 Grain—DUTY : 15 $\frac{1}{2}$ ct. ad val.	
Wheat—O. Ind. & Ill. w. 1 25. ....	1 @
Do. winter red. 1 10 @	1 15
Do. spring. ....	94 @
Milwaukee club. ....	1 05 @
Michigan, white. ....	1 25 @
Do. Red. ....	1 34 @
Tenn. and Kent. white. ....	1 35 @
Do. Red. ....	1 25 @
Do. Red. ....	1 25 @
Canada, white. ....	1 27 @
Do. club. ....	1 05 @
Southern, white. ....	1 35 @
Do. Red. ....	1 25 @
CORN—Western mixed. ....	93 @
Do. Del. & Jer. yel. ....	94 @
Southern white. ....	95 @
Do. yellow. ....	95 @
Rye. ....	82 @
Oats. ....	37 @
Barley. ....	80 @
56	
 Hay—	
N. R. in balls, 7 lb. ....	60 @
75	
 Hemp—	
Russia, cl. 7 lb. ....	200 00 @
Do. out-hot. ....	180 @
Manilla, 7 lb. ....	6 1/2 @
Sisal. ....	5 1/2 @
Italian, 7 lb. ....	200 00 @
Jute. ....	80 00 @
American dew-r. ....	140 00 @
Do. do. Dressed. ....	100 00 @
210 00	
 Hides—DUTY : 4 $\frac{1}{2}$ ct. ad val. R. G. and B. Ayres. 20c24lb 7 lb. ....	25 @
Do. do. gr. s. C. ....	13 1/2 @
Orinoedo. ....	23 @
San Juan. ....	21 @
Savannah, etc. ....	17 @
Maracaibo, s. and d. ....	16 @
Marambi, ox, etc. ....	16 @
Matamoras. ....	21 @
P. Cab. (direct). ....	22 @
Vera Cruz. ....	21 @
Dry South. ....	16 @
Calcute, Buff. ....	13 1/2 @
Do. Kips. 7 pec. ....	1 60 @
Do. dry salted. ....	1 05 @
Black, dry. ....	1 00 @
1 05	
 Honey—DUTY : 24 $\frac{1}{2}$ ct. ad val.	
Cuba, 7 gal. ....	68 @
Cuba, (in bond). ....	64 @
65	
 Hops—DUTY : 16 $\frac{1}{2}$ ct. ad val.	
1857, East and West. ....	6 @
1868, East and West. ....	8 @
12	
 Iron—DUTY : 24 $\frac{1}{2}$ ct. ad val.	
Pig, English, and Scotch. ....	23 @
24 50	
Bar, Frit, T.V.F. ....	97 60 @
Bar, S.W. or mixes. ....	86 @
87 50	
Bar, Am. rolled. ....	80 @
87	
Bar, English, refined. ....	63 @
65 @	
Bar, English, com. ....	42 50 @
44 00	
Sheet, Russia, 1st qual. ....	11 1/2 @
11 1/2	
Sheet, Eng. and Am. ....	8 1/2 @
8 1/2	

## THE CONJUGATING DUTCHMAN.

We know not where the following story came from; but it gives a droll picture of a methodical and persevering Dutchman, it may not prove unentertaining. Two gentlemen once stepped into a coffee-house in Paris, where they observed a tall, old-looking man, who appeared to be alone, sitting at one of the tables, and looking around with the greatest stone-like gravity of countenance upon every observer. Soon after the two Englishmen entered, one of them informed the other that a celebrated dwarf had arrived in Paris. On this the grave-looking personage above-mentioned, opened mouth and spake: "I arrive," said he, "thou arrivest, he arrives, we arrive, you arrive they arrive." The Englishman, whose remark seemed to have suggested the mysterious speech, stepped up to the stranger and asked, "did you speak to me, sir?"

"I speak," replied the stranger, "thou speakest, he speaks, we speak, you speak, they speak."

"How is this," said the Englishman, "do you mean to insult me?"

The other replied, "I insult, thou insultest, he insults, we insult, you insult, they insult."

"This is too much," said the Englishman; "I will have satisfaction; if you have any spirit with your rudeness, come with me."

At this defiance the imperturbable stranger replied, "I come, thou comest, he comes, we come, you come, they come;" and thereupon he arose with great coolness, and followed his challenger. In those days when every gentleman wore a sword, duels were speedily dispatched. They went into a neighboring alley, and the Englishman, unsheathing his weapon, said to his antagonist, "Now, sir, you must fight me."

"I fight," replied the other, drawing his sword, "thou fightest, he fights, we fight"—here he made a thrust—you fight, they fight"—and here he disarmed his adversary.

"Well," said the Englishman, "You have the best of it, and I hope you are satisfied."

"I am satisfied," said the original, sheathing his sword, "thou art satisfied, he is satisfied, you are satisfied, we are satisfied."

"I am glad everybody is satisfied," said the Englishman; "but pray leave off quizzing in this strange manner, and tell me what is your object, if you have any, in doing so?"

The grave gentleman now, for the first time, became intelligible.

"I am Dutchman," replied he, "and am learning your language. I find it very difficult to remember the peculiarities of the verbs, and my tutor has advised me in order to fix them in my mind, to conjugate every English verb that I hear spoken. This I have made it a rule to do. I don't like to have my plans broken in upon while they are in operation, or I would have told you of this before."

The Englishmen laughed heartily at this explanation, and invited the conjugating Dutchman to dine with them. "I will dine," replied he, thou wilt dine, he will dine, we will dine, you will dine, they will dine, we will all dine together." This they accordingly did, and it was difficult to say whether the Dutchman ate or conjugated with most perseverance.

Provisions—DUTY : Cheese, 24; all others, 15  $\frac{1}{2}$  ct. ad val.

Pork, mess, 7 bbl. ....	15 50 @
Do. prime. ....	10 62 @
Do. prime mess. ....	— @
Beef, prime mess, (tce) 18 00 @	22 00
Do. mess west'n, rep'd. ....	8 00 @
Do. extra repacked. ....	12 00 @
Do. country. ....	5 00 @
Do. prime. ....	4 00 @
Beef Hams. ....	12 00 @
Cut Meats, Ham's & t'p'lo. ....	9 @
Do. Shoulders. ....	7 1/2 @
Do. Sides, dry sl'd in neck's. ....	8 1/2 @
Iv. Long. ....	9 1/2 @
Do. Cumberland. ....	8 1/2 @
Bacon Sides, W'sn's'd cas. ....	9 1/2 @
Lard, prime, bbls&tce. ....	11 @
Do. kegs. ....	12 1/2 @
No. 1, in bbls. & tce. ....	11 @
Do. Grease. ....	8 @
Tallow. ....	10 1/2 @
Lard Oil. ....	90 @
95	

Rice—DUTY : 15  $\frac{1}{2}$  ct. ad val.

Ord. to fr. 7 cwt. ....	3 00 @
3 25	

## Gold to Prime. ....

## Seeds—DUTY : FREE.

Clover, 7 lb. ....	8 1/2 @
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Cuba Muscova. ....	5 1/2 @
Porto Rico. ....	5 1/2 @
Havana, White. ....	8 1/2 @
Havana, B. and Y. ....	5 1/2 @
Manilla. ....	7 @
Stuarts' D. R. L. ....	— @
Stuarts' do. E. ....	9 1/2 @
Stuarts' do. G. ....	9 1/2 @
Stuarts' (A) ....	9 1/2 @
Stuarts' ground ext. sup. ....	— @

## Seeds—DUTY : FREE.

Gumpowder. ....	28 @
Hyscon. ....	25 @
Young Hyscon, Mixed. ....	17 @
Hyscon Skip. ....	10 @
Twankay. ....	10 @
Ning and Oolong. ....	19 @
Powhong. ....	19 @
Ankol. ....	23 @
Congou. ....	25 @

Teas—DUTY : 15  $\frac{1}{2}$  ct. ad val.

Gumpowder. ....	28 @
Hyscon. ....	25 @
Young Hyscon, Mixed. ....	17 @
Hyscon Skip. ....	10 @
Twankay. ....	10 @
Ning and Oolong. ....	19 @
Powhong. ....	19 @
Ankol. ....	23 @
Congou. ....	25 @

Wool—DUTY : 24  $\frac{1}{2}$  ct. ad val.

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ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE. ALBANY, AUGUST 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.—Sir: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker; A Comptroller, in the place of Sanford E. Church; An Attorney-General, in the place of Lyman Treiman; A State Engineer and Surveyor, in the place of Van R. Richmond;

A State Treasurer, in the place of Isaac V. Vanderpoel; A Canal Commissioner, in the place of Charles H. Sherrill; An Inspector of State Prisons, in the place of Wesley Bailey; A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICES TO BE ELECTED.

Seventeen Members of Assembly;

Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;

One Judge of the Court of Common Pleas, in the place of Charles P. Daly;

One Justice of the Marine Court, in the place of Albert A. Thompson;

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Convassers is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SECTION 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SECTION 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said tax when received into the Treasury.

SECTION 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such appointment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the sum adequate to the purpose aforesaid.

SECTION 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SECTION 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GILBERT J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

NEW YORK, AUGUST 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.

Dated New York, August 31, 1859. JOHN KELLY, Sheriff.

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68 6

A. C. HARVEY, Los Angeles, Cal.

DR. G. A. REDMAN.

THE TEST MEDIUM, will leave this city for his Southern tour about the middle of October, by way of Philadelphia via steamship to Savannah, through the principal cities to New Orleans—returning by way of St. Louis.

68 6

W. S. COURTNEY,  
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365 6

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363 6

HOUSE FOR SALE

OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Mr. Chapman. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway.

384 6

SPIRIT DRAWINGS.

THE Spirit Drawings made through the hand of Mrs. Bradley are now on sale at 109 Greene street.